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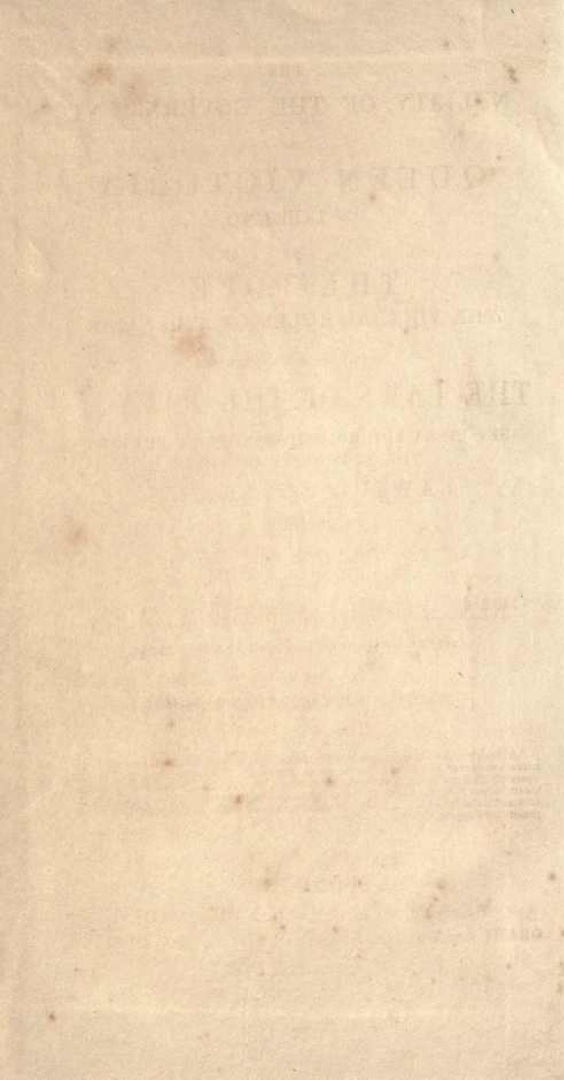
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THE
NULLITY OF THE GOVERNMENT
OF
QUEEN VICTORIA
IN IRELAND,
OR
THE POPE
THE VIRTUAL RULER OF THE LAND.
BEING AN EXHIBITION OF
THE LAWS OF THE PAPACY,
SET UP BY THE ROMISH BISHOPS TO SUBVERT
THE AUTHORITY OF THEIR
LAWFUL SOVEREIGN,
IN 1832.

BY THE
REV. ROBERT J. M'GHEE, A.M.,
MINISTER OF HAROLD'S-CROSS CHURCH, DUBLIN.

SECOND EDITION, GREATLY ENLARGED.

"Atque ego ut vidi, quos maximo furore et scelere esse inflammatos sciebam, eos nobiscum esse et Romæ remanisse; in eo omnes dies noctesque consumpsi, ut quid agerent, quid molirentur, sentirem ac viderem; ut quoniam auribus vestris propter incredibilem magnitudinem sceleris, minorem fidem faceret oratio mea, rem ita comprehenderem, ut tunc demum animis salutis vestræ provideretis cum oculis maleficium ipsum videretis."—*Cicero, in Catal. II.*

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LETTER DEDICATORY

TO THE

QUEEN'S MOST EXCELLENT MAJESTY.

MAY IT PLEASE YOUR MAJESTY,

MADAM,

An assured conviction, that the following work is worthy the attention of the Sovereign of this great Empire, is the only plea that can be offered by the Editor for presuming thus to approach your most gracious Majesty, to lay it without your royal permission, at your Majesty's feet. A brief compendium of the facts and documents which it contains, can alone therefore with propriety constitute that dedication, which it is humbly trusted, the nature and importance of those facts and documents will seem to your most gracious Majesty sufficient to justify.

It is well known to your Majesty, that since the Revolution which placed a Protestant dynasty on the British throne, until the year 1829, Roman Catholics were excluded from political power in this empire. That the laws which guarded the church and constitution of these realms from the attacks of the Papacy, began to be gradually relaxed in the reign of your Majesty's Royal Grandfather, George III. and that in the reign of your

Majesty's Royal Uncle, George IV. all the barriers that protected our Protestant Institutions were levelled in 1829.

The efforts made on the part of the Papacy to attain this power, and those on the part of Protestants to resist them, occupied, as is known to your Majesty, a large portion of the history of this empire for many years; and the grounds of this resistance on the part of Protestants is the first subject that is to be recalled to your Majesty's grave and gracious consideration. They were principally these—that Popery assumed a right on the ground of religion, to denounce and persecute all Protestants as heretics—as rebels against the authority of the Pope, whom they blindly and blasphemously call “the Vicar of Jesus Christ on earth,” and who therefore has a right to the submission of all who call themselves Christians, as your Majesty's Representative is entitled to that of your subjects. That therefore the Pope had a divine right to invade the liberties of Protestants—to take possession of all their property, if it had been forfeited in these realms—to seize on the revenues of the church—to overturn the Protestant establishment—to undermine the Protestant government—to subvert the Protestant throne—to restore the Papal domination in England—and by a combination of secular and ecclesiastical power, to compel the submission of all Protestants to his will. It was also believed that Popery still continued to maintain the principle, that no faith is to be kept with heretics—that all promissory oaths, whether of allegiance or any other description, could be dispensed with at pleasure by Papal ecclesiastics, and that therefore political power could not safely be entrusted to their hands; for that they merely pretended to seek for an equality of civil power, that they might attain ecclesiastical and political domination.

Against all these imputations the members of the Papacy, and especially the Papal ecclesiastics and demagogues loudly and solemnly protested. They were examined before Committees of both Houses of Parliament, and by Commissioners of Education in Ireland; and by every species of testimony which men could give, on their asseveration and on their oath, they renounced all the principles which had been imputed to them.

There were also several Laws and Canons of the Papal church of the most intolerant and treasonable character against Protestants and Protestant governments, on which the Papal Bishops and professors were examined, and the existence or operation of which they strenuously denied on their word and their oath, resting their denial chiefly on the alleged fact, that such Laws and Canons were not, and could not be, in force in this empire, because never published in it under their authority; but admitting and establishing the principle, that wherever such Laws and Canons were published under episcopal authority, there they were necessarily put into operation.

Extracts from the Parliamentary documents confirming this statement constitute a considerable portion of this volume, and are therefore derived from a source above all suspicion and susceptible of demonstration, if your Majesty should consider from the sequel that it were for your Royal satisfaction to call for it.

In addition to the evidence given by the Papal Bishops as to their not holding the principles imputed to them, they adopted a mode of proceeding calculated not only to silence objections, but to lull even all suspicion on the subject. Having assembled in Synod, they published on the 5th of January, 1826, a solemn declaration of their principles given as they stated on oath, and addressed this not to Protestants, but to their own clergy

and laity ; thus leading Protestants necessarily to believe, that it could not be within the compass of human duplicity and falsehood, that the whole hierarchy of a church which professed to call itself Christian, could openly before the face of heaven and earth address a declaration of certain sentiments and principles on oath to their own clergy and laity, and yet maintain in their breasts doctrines directly the opposite of those to which they were swearing ; much less that they could secretly instil them into the minds of the very people to whom their oaths were thus openly addressed. This solemn declaration and oath is contained in this volume, p. 307.

Your Majesty can well believe that this must have produced a powerful influence on the public mind. Roman Catholics were enabled with every possible appearance of justice to say, "*How can you shut us out from political privileges on a charge of being instructed in principles, which the men who are our instructors deny before us and before you on their oaths ?*" And Protestants, whatever misgivings may have rested on their minds, however they might have felt dissatisfied when they thought of the awful records of Papal duplicity, or of the influence of principles embodied in the Canons of a church professing to be infallible and immutable in her faith, still they could not charge the crimes of former ages on men of the present day who denounced them, nor prove that they held doctrines, when they denied them on their oath. Therefore, though with a reluctance on the part of England, as loud as any ever expressed by the nation to any measure, the act of 1829 passed the British Senate, and received the no less reluctant assent of your Majesty's Royal Uncle, King George IV.

In the month of February, 1830, the Roman Catholic Bishops again assembled in Synod, and issued another

address denominated a Pastoral, to the priests and laity of their own persuasion. This Pastoral breathed strongly of gratitude to their Sovereign—gratitude to the British Parliament—gratitude to the Duke of Wellington, by whose instrumentality the bill of 1829 had been introduced and carried, and promised an ample fulfilment of all the hopes of tranquillity, charity, and peace, which had been so lavishly held out by these bishops as the result of the concession of political power. It addressed the Roman Catholic laity with such smooth and scriptural exhortations to loyalty towards their Sovereign, and love to their fellow-subjects, that it was impossible to doubt, but that all the influence and power of these bishops must be devoted to produce these dispositions, which they so openly and earnestly impressed upon the people.

As to themselves, they professed a determination for ever afterwards to abstain from all interference in political matters, and they earnestly exhorted their priests to follow their example. Their Pastoral seems a pattern of gratitude, of loyalty, of charity, of episcopal care for the peace and prosperity of the land. It is found, p. 326.

In the interval between the year 1830 and 1835, Ireland presented any thing but a picture of that tranquillity, an outline of which had been so graphically sketched by the Papal hierarchy as the result of the concession of political power. The Clergy of the Established Church were persecuted with unrelenting hostility—all of them deeply injured in their property—many totally deprived of it, and compelled to subsist on alms,—numbers obliged to fly from their flocks and shut up their churches, and several of them savagely murdered; among the last were some who were patterns of Christian benevolence to all around them. This might have been difficult to account

for, if the bishops of the Church of Rome had preserved even the semblance of maintaining the spirit of their pastoral addresses. But how had your Majesty's Royal mind been shocked, could you have seen, that the men who were foremost in the movement of intolerance and persecution—the men who openly avowed their most unrelenting hostility to the Protestant church—the men who openly stimulated the people to its overthrow, were those whose names had been subscribed as bishops to the Pastoral of 1830, and who in their printed declaration of 1826, had pledged their solemn oath that they would never attempt to “weaken or disturb the Protestant religion and Protestant government in Ireland.”

Charity had induced the supposition, that these individuals were exceptions to the body of the Papal hierarchy, and that there were few to be found among them, who could so violate the sanctity of episcopal professions, and the sacred obligation of an oath. But in 1835 it pleased God to bring to light certain facts, of which a summary is now submitted to your most gracious Majesty's consideration. It is to be laid with deep regret before your Majesty. That the whole body of the Papal hierarchy had been for twenty-seven years before, secretly drilling their priests in the worst principles that had ever been imputed by Protestants to the Papal church; and that while they were giving the evidence, of which extracts are printed in this volume, before Committees of both Houses of Parliament and the Commissioners of Education, they were secretly instilling into their priests, and training them to instil into the people, the very principles which they were denying on their oath, and the very Bulls and Canons, of which they had not only denied the principles, but which they swore had not been received, and never would be in this country.

It is to be also most painfully submitted to your most gracious Majesty, that the awful falsehood of the testimony of the members of the Papal hierarchy, who had given evidence before the Committees of Parliament and the Commissioners of Education, was proved by these facts to have belonged alike to the whole body ; and that they were thus convicted of the almost incredible duplicity and treachery, of having addressed in the year 1826 the solemn declaration and oath to their priests and laity, renouncing under this most sacred sanction, in the presence of the Protestants of this empire, the very principles, which it is now demonstrated that they had been for years before, and ever since, secretly training those very priests to instil into the hearts and minds of their poor deluded people.

It is also to be submitted with deep regret to your most gracious Majesty, that, after the political power had been granted, which was purchased at the price of these crimes ; and after the smooth professions of gratitude and loyalty, which the Papal hierarchy held forth in their united Pastoral of 1830, even the very next year in the metropolis of Ireland, from which they had issued this Pastoral, the Synod of Papal Bishops of the Metropolitan Province, who had signed this very Pastoral the year before, enacted their provincial statutes, suited as they said to the state of the country. In these they secretly fulminated the sentence of excommunication against every Protestant in the empire, from the throne to the cottage, to whom, in their Pastoral the preceding year, they had made such loud professions of loyalty and love.

They set up afresh the standard of secret instruction, in which they were to drill their priests to direct the consciences of the people. The questions of their secret conferences were brought to light ; in these all the

principles of intolerance and persecution, which they had so often and so solemnly denied on their oath, were distinctly set forth, and proved to be maintained among them, as the standard principles of their religion; and to consummate and crown their treachery and their crimes, they added to this standard, a code of Papal laws never before published within these realms, in which the identical Laws and Bulls, on which they had been examined, and which they had not only denied, but denounced as execrable and treasonable, and calculated to "drench our streets and our fields in blood," were all set forth; they set up this code of laws under their episcopal authority, and thus put them into force and operation over all the Roman Catholic laity, whom they call not your Majesty's subjects, but their own subjects in the country. This is that code exhibited in this volume, which is now laid with the most deferential loyalty and reverence at the feet of your most gracious Majesty, and which justifies the title of this book, "The Nullity of your Majesty's Government in Ireland, or the Pope the Virtual Ruler of the Land."

If these pages should ever be honoured by your Majesty's perusal, and that at the first glance the very title should excite your royal displeasure—that it should occur to your Majesty to think, what must be the audacity of him who dares to assert, that your royal government is nullified in any part of your dominions, and superseded by the laws of a foreign despot.

Most gracious Sovereign, just and righteous were your royal indignation, if there could be found a subject in your empire who dared to make such an assertion contrary to the truth.

But Oh! Madam, if the facts that are stated in this volume be indeed the truth, then the writer throws

himself, with the most implicit confidence, on the justice and wisdom of his gracious Sovereign, while he submits, that if it wears the semblance of audacity, even openly to name the crime—What must be the guilt of those who dare to perpetrate it! who dare to set up laws to alienate the allegiance of your Majesty's subjects—laws of intolerance, of persecution, of confiscation, of treason, and of slaughter—to kindle the flame of intestine war in your dominions, and to shake the very foundations of your throne!!

Your Majesty's gracious consideration is now most humbly entreated to those laws, as they are briefly sketched in this volume. Translations of several sections are given, and the original laws themselves are to be found at the end of the volume.

The first in this volume from pages 40 to 66, is the *BULLA CENÆ DOMINI*—a Bull by which all Protestants are excommunicated as accursed heretics; but above all, your most gracious Majesty, and all the authorities appointed by your Majesty, whether in the Church or State. Your Majesty's lawful authority, as the Protestant Sovereign of these realms, clashes with the usurped authority of the Papal tyrant, who claims that jurisdiction over both persons and things, which justly belongs to your Majesty; therefore your Majesty, and all the authorities constituted under your Majesty, are the chief objects of denunciation by this Bull. This Bull, the Papal Bishops admitted, could not be published in your Majesty's dominions, as being in collision with the constituted authorities of the country; they swore it would leave nothing at rest even in a Papal State; they swore it never had been received, or would be received in Ireland;—but even while they were swearing this openly to the nation, they had it in force and operation

privately, in the instructions by which they trained their priests to direct the consciences of the people ; and when their code of laws is published, it appears cited as the standing law of their church in various places, and as a law of known and acknowledged obligation.

The next law translated here, which these Papal Bishops have set up against your Majesty's government, is a Papal Bull for the restitution of all forfeited property taken in an unjust war, entitled "*URBEM ANTI-BARUM*, pages 67 to 98. The Bull itself sufficiently declares, that property taken by heretics from members of the Papacy, whether lay or ecclesiastical, is not to be protected by any species of covenant, or of prescription, but is to be restored to its original possessors—a law which repeals, in the principles and consciences of those who are guided by it, the acts of settlement of property in Ireland, and reduces it only to a question of safety or convenience, when the system of plunder provided for by the hierarchy in principle, shall be practically carried into effect by the population.

The next law, given as set up by the Romish hierarchy, is the most awful in the calendar of the canons of Papal persecution. It is the *THIRD CANON OF THE 4TH LATERAN COUNCIL*, pp. 99 to 147. The Papal Bishops have set it up, as your most gracious Majesty will see, for the express purpose of authorising the extermination of Protestants out of their respective dioceses. The very individual Bishops who have authorised its publication for this purpose, were those who had been most particularly examined on this very canon by the Parliamentary Committees, and who had, by every species of assertion and evasion, on their word, and on their oath, denied its being in force, and attempted to throw doubts on its authenticity. They confessed that if in force, it would

“upturn the foundations of society, and drench our streets and our fields in blood.” But the very next year, after they had published their smooth pastoral of charity and peace, they set it up as their own authority, cited by the Pope, whose code of laws they published, for exterminating Protestants out of their dioceses.

The next law of these Papal Bishops is one for the establishment of the Inquisition in Ireland, pages 148 to 162, entitled “ELAPSO PROXIME.” The nature of this law, the authorities of Popes by whom it is enforced, and the abominable principles of tyranny and torture which it exhibits, are such as evince too clearly the disposition of those who have set it up; and nothing but the unanswerable fact, could convince your most gracious Majesty that there were men to be found, the subjects of a British Sovereign, who could dare to set up such laws within your Majesty’s dominions.

The next law which is humbly submitted to your Majesty’s notice, as set up by these Bishops, is one with which neither the Committees of Parliament, nor the Commissioners of Education seem to have been acquainted. It is entitled “PASTORALIS REGIMINIS,” pages 163 to 198. It is the most express establishment of the Pope’s temporal authority in your Majesty’s realms, and the most direct annihilation of your Majesty’s dominion over your Roman Catholic subjects, that can possibly be conceived. The writer would here humbly implore your Majesty’s gracious consideration for the cruel and enslaved condition of your Majesty’s Roman Catholic subjects under this law; and it is humbly trusted that your Majesty will see through all these statements in this volume, that the whole weight of crime rests on the Papal hierarchy, and that so far as the laity are involved, it is as being made the slaves, and

in too many instances, the unsuspecting tools and dupes of their most cruel taskmasters.

To understand the full power of this law, your Majesty will be graciously pleased to observe, that one fundamental error of the Papal apostacy is this ; that instead of preaching the gospel of our blessed Lord and Saviour Jesus Christ, and proclaiming free and full forgiveness to sinners, through His glorious atonement for our iniquities, the Papal ecclesiastics claim to themselves the power of offering sacrifices for sins, and forgiving men their transgressions against God. This invests the priesthood with supreme power over the consciences of their poor victims, who blindly believe that their salvation is thus in the hands of priests, and, therefore, they only need to be sincere and conscientious religionists, to be blind and devoted slaves.

But there is an engine of tyranny combined with this, that most effectually rivets their chains, to which your most gracious Majesty will please to lend your attention ; and this is, that certain offences which are said to be of greater magnitude than others, can only be pardoned, as they pretend, by the higher authorities of the church. There are some cases of sins which the priest has not power to pardon, and these are “reserved” for pardon to the bishop ; so there are some crimes of still greater magnitude, which the bishop has not power to pardon, and these are “reserved” to the Pope. So that your most gracious Majesty will see the unfortunate condition in which the poor culprit is placed, who has committed sins which his priest cannot pardon, and which are thus reserved to the bishop. Your Majesty can well suppose the terror with which this poor creature, being refused absolution by his priest, must go trembling as an extraordinary criminal to the bishop. But if he has gone farther

still, and committed some crime which neither priest nor bishop can forgive, and which is reserved for pardon to the Pope, your most gracious Majesty will not fail to see to what a deplorable state of mind and conscience such a miserable creature must be reduced. Your Majesty's most tender commiseration would surely be excited for your poor Roman Catholic subjects in Ireland, if you could know that any of them had fallen into such a condition, that, while they firmly believe their whole salvation depends on the absolution given by their church, no priest, no bishop in Ireland could forgive them, but they must go for pardon to the feet of the Pope. Your most gracious Majesty will immediately perceive how they must tremble to commit a crime to which such a terrible censure was annexed by their church, and how earnest they must be, in complying with any command by which they could avoid such a fatal extremity.

When your Majesty shall have condescended to consider these facts, you will at once perceive the spirit and tendency of this atrocious law, which is now submitted most humbly to your Majesty's notice—a law by which they enact, that every individual layman who attempts to impede, and, consequently, who refuses to submit to all “mandates, citations, and provisions of the court of Rome,” is “smitten with excommunication, reserved to the Roman Pontiff.” The sentence of excommunication is pronounced against him—he is shut out of the pale of the church and of salvation—the priest cannot release him—the bishop cannot restore him—no hope of deliverance is there for his soul, till he bows at the feet of the Pope for forgiveness.

Your gracious Majesty's wisdom will immediately perceive that this law enforcing the mandates of the Papacy on the Roman Catholic laity, under such a terrible

penalty as this, invests the Pope with a direct temporal jurisdiction over the consciences and the conduct of every Roman Catholic subject of your Majesty, and this, under such a power, that the sanctions of the whole statute book of England sink into utter insignificance compared with it.

The Pope cannot seize upon the property of a British subject, and openly eject him from it—the Pope cannot seize upon his person, and deprive him of his liberty ;—but he seizes on his conscience—he seizes on his faith—he seizes on all his hopes and fears as an immortal being, and he bows them all at his feet to enforce his temporal commands ; and if a man were a criminal, suffering the penalty of imprisonment, under the sentence of one of your Majesty's courts of law, he were a freeman, and at large, compared with the miserable wretch who enjoys all the personal liberty that British law can secure to him, but who carries in his breast the terror of an ever-living slavery, if he dares to disobey a tyrant whom he believes to be the arbiter of the destinies of his immortal soul. Let this law but be brought to bear, as the Papal Bishops have set it up, on the consciences of the Roman Catholic laity, and to all intents and purposes they are slaves of the Pope, not subjects of your Majesty. That foreign tyrant has set up an *imperium in imperio*, stronger than the British law, and higher than the British throne ; which directly withdraws, when he pleases to command it, the allegiance of your Majesty's subjects, and transfers it to himself, and makes your Majesty's authority a mere cipher, over all who acknowledge his sway, in the heart of your empire.

O ! most gracious Sovereign, deign but to apply your royal mind to the investigation of these facts, and your Majesty will quickly perceive their importance, if it be important to maintain, as God, we trust, will maintain,

your gracious Majesty's throne for yourself and your posterity.

The next Papal law is one, in which the principle that is applied in the former Bull to your Majesty's Roman Catholic subjects, is transferred to your Majesty, and to all those who are placed in authority under your Majesty, whether in the Church or in the State. It is denominated THE BULL "PASTOR BONUS," pages 199 to 214. This law proclaims the plenitude of power in a certain officer appointed by the Pope, to pardon all species of crimes that human depravity can perpetrate, and to delegate this power to others, as he does in Ireland. It differs in its mode of undermining your Majesty's authority from that which preceded it. The former, notwithstanding all the security of liberty and property that British law can bestow, makes the Roman Catholic who refuses to obey the Pope, a spiritual slave; and the latter, in defiance of all the penalties that British law can inflict for crime, makes the most hardened criminal, and the greatest traitor against your Majesty, a spiritual freeman.

This Bull proclaims the power of this officer to pardon the traitor, the outlaw, the murderer; and not only to pardon him, but to take him into the bosom of the Papacy, to receive him into their religious orders, and raise him to rank and dignities therein. But there are some capital criminals whom this officer cannot forgive—there is one specially marked as pre-eminent in crime, whom the Pope retains as a "case reserved" for himself—that criminal is your most gracious Majesty, being a heretic. The heretical Sovereign, and all powers whom that heretical Sovereign may appoint, must receive absolution from their heresy solely from the Pope himself;—so that while crimes are specified in this Bull, the crime

of heresy is beyond them all; and while the vilest criminals are marked in it, the most exalted heretic is the most obnoxious criminal.

Your most gracious Majesty may be, perhaps, inclined to smile, and treat with contempt the daring puny threat of a Pope, in these days, proposing to grant pardon to a British Protestant Monarch, for holding the faith of Christ in opposition to Papal idolatry and superstition; but your Majesty will perceive that it is not the apprehension of the act, but the assertion of the principle in which the guilt of this Papal law consists. It is not intended to threaten or alarm your Majesty—it was little thought that it ever could be brought into your Majesty's notice. But it is intended to erect a standard of principle, in the consciences of your Majesty's subjects who believe in the Papacy; who, though they might never anticipate the fact of the British Sovereign bowing at the feet of the Pope for pardon for heresy, yet are taught by this to believe the transcendent superiority of Papal over Regal power; and that, therefore, that power is to be far exalted above it, in their consciences; and that their allegiance to the Pope, in forwarding all that can advance his interest and his power in your Majesty's dominions, even though against your Majesty's interest, honour, dignity, and crown, is but an allegiance as much beyond that which they owe to your Majesty, as the representative of God on earth is above a human being. Therefore this Bull makes heretical Sovereigns reserved cases for the Pope, and instils, indirectly, the commission of any crime the Papal power may command against your Majesty, with plenitude of dispensations and forgiveness, for every atrocity his servants can commit.

The last Bull which this volume contains, and to which

your most gracious Majesty's notice is humbly directed, is called **THE BULL UNIGENITUS**, pages 215 to 221 ; and it differs from the rest in this, that it has been acknowledged by the Papal Bishops to be in force in Ireland, even before they had printed it in their code of canon law. In this, there is a direct invasion, not more of your Majesty's government, than of the authority of God himself. In vain are poor Roman Catholics said to enjoy liberty of conscience in the British empire—here is a denunciation against the use of their reason as rational and immortal beings. They, their wives and children, are not to dare to open the Word of Eternal Life. The Lord Christ has commanded us to “search the Scriptures;” here the Papal Antichrist interdicts the Sacred Volume, and denounces all who dare to advocate it. And not only does it thus invade the liberty of conscience of Roman Catholics, but denounces both the right to read the sacred Scriptures, and several of the fundamental principles of the Protestant religion—and dooms all who dare to maintain them to the penalties of the church, to be inflicted by Bishops and Inquisitors.

Having briefly sketched something of the nature of these laws, which have been so treasonably introduced and set up within your Majesty's dominions, it seems to be apprehended that the statement may exceed your Majesty's belief. It is to be supposed, from the incredible atrocity of the fact, that your Majesty could not believe that a body of men, professing to call themselves Bishops, in a church professing to call itself Christian, could possibly be guilty of such deliberate, confederated falsehood and treachery, as to swear such oaths, to write such pastorals, and yet secretly to instil such principles, to perpetrate such seditious crimes, and set up such treasonable laws. God forbid, most gracious Sovereign,

that your Majesty's young and royal mind should not revolt with an instinctive horror from the very thought of such a system of human treachery and guilt. But, alas! Madam, the sad experience of advancing years too soon dispels the youthful dreams of confidence and hope in man; and happy are they who learn to take the testimony of truth from the record of the Word of God. There your Majesty will find the picture drawn by the hand of Omniscience of that "*Mystery of Iniquity*," whose very being can only be maintained, in darkness, in deceit, in treachery, in falsehood, in treason, and in blood. Your Majesty will see God's own testimony of an apostacy from the faith of Christ, of which some characteristic marks are these:—"Speaking lies in hypocrisy, having their conscience seared with a hot iron—forbidding to marry, and commanding to abstain from meats."—1 Tim. iv. 1-3. This volume, and any common Papal prayer-book, will shew your Majesty in a moment the original of the picture.

Your Majesty will also see the brand which God's own hand has stamped upon the brow of this mystical Babylon:—

"Upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration."—Rev. xvii. 5, 6.

Here your Majesty beholds murder muffled in mystery, wearing, as she walks abroad, the daylight robe of charity and peace; but plying all the while the secret midnight dagger, till she reels back to her hiding-place glutted with blood. Your Majesty cannot forget the mine of mysterious destruction that once was laid be-

neath the very footstool of the British throne—the mystical volcano that was to burst and overwhelm in a moment all that was great and noble in the empire. Your Majesty remembers too, one Queen of England, whose Papal throne presented a fearful commentary on the text—and one whose glorious maintenance of God's eternal truth broke off the yoke of mystery, of murder, and of slavery, from the neck of England, and established that true and blessed form of faith, which called your most gracious Majesty's royal family to the throne, and which your Majesty is so solemnly pledged to maintain.

These prominent features of the fell apostacy of Papal Rome, can be plainly seen, engraven too deeply in the history of this great empire, forming a practical commentary on divine Revelation. But who could dare to lift the veil that hides the other deformities of this mysterious monster, and exhibit them to your Majesty? Who could dare to lay before your royal notice the horrible system of grinding, lacerating despotism, with which the Papal priesthood bow the female heart to slavery, with every feeling of its delicacy, wrung and stretched upon the rack beneath their tyrant's feet? O, Madam, could your Majesty but know these horrors, how would you bless the providence and grace of God that placed your Majesty a Protestant Sovereign, on a Protestant throne, though they were all breathing treason and rebellion round your empire; rather than a helpless victim of priestly tyranny in a confessional, your royal head bowed down in cruel slavery to a priest, even with the diadem of Britain on its brow. How would your royal bosom beat with sympathy as a Woman, a Wife, and a Mother, for the wrongs, if your Majesty could know them, which this "Mystery of Iniquity" inflicts on females born under the yoke of the Papacy! How would your Royal bosom burn as a British Queen for

the cruel slavery of your subjects ! But in this as in its other crimes, its great security consists in this, that the enormity of its guilt is too deep to be fathomed, too dark to be explored, too horrible to be revealed, and too incredible to be believed. Therefore, most gracious Sovereign, it is to be expected, even from the ingenuous feelings of your royal nature, that your Majesty will shrink from the very thought that this volume of Papal iniquity can be true.

But here, Madam, here is the happy confidence of approaching the Royal Presence. Where but in the Royal Breast is bold and fearless truth to look for its sanction, and hope for its appeal ? Truth is the very element that encircles the throne of God, and those who bear their delegated crowns and authority from him, then sway their sceptres with the highest dignity and glory, when they rise in firm resolve above the breath of human adulation, determined to inhale that pure and holy atmosphere. Never was there a subject on which truth is of more vital moment to a Sovereign and an empire—never was there one on which it can more confidently demand and defy investigation.

It is not to be denied, most gracious Sovereign, that your Majesty's confidential advisers are so identified with members of the Church of Rome, in their political acts—have so placed them in offices of trust and responsibility, in your Majesty's Government, over your Majesty's Navy, your Treasury, your Board of Trade, and even in your Royal Council, that the truth of this volume must involve them in a position that makes it imperative on them, if it is in their power, to disprove it. If laws of a foreign tyrant are introduced into your Majesty's realm, to alienate the allegiance of your Majesty's subjects, and organise a system of seditious and treasonable opposition to your Royal authority—awful must be the

responsibility of those who would entrust the interests of their Monarch into the hands of men who are bound by those laws, and connive at, if not co-operate in that sedition. Little does it avail whether indolence, or ignorance, or credulity, or perhaps personal interest, or party zeal, or hollow liberalism, or indifference to religion, or any other cause, should lead them in effect, to betray the trust which the Royal confidence reposes in them. If your Majesty's honour and dignity, and the most sacred interests and institutions of your empire are betrayed, it is of small moment to your Majesty, and to your faithful Protestant subjects, whether they are betrayed by the dupes or the accomplices of traitors. But your Majesty's sagacity will easily perceive, that if the contents of this volume be, as they are demonstratively, true, no statesmen of any political opinions can be for a moment worthy of your Royal confidence, who are either ignorant of these laws, or who will connive at, or compromise with the system of treachery and treason they unfold. Therefore, if ever men on earth were called on to disprove a statement, men of all political opinions, if they are only faithful and loyal to your Majesty; but above all, your Majesty's present confidential advisers are called on, by every sacred obligation to investigate these facts which are now laid before your most gracious Majesty; and your Majesty will see, if you are graciously pleased to issue your royal directions on the subject; or if, as it is to be hoped, the spontaneous voice of Protestant loyalty to their Sovereign, and duty to their God, will awaken as one man all your faithful Protestant subjects, to demand and insist on public investigation of these facts, your Majesty will see how easily, and conclusively, and authoritatively the proof of them can be effected.

If your Majesty is pleased to order any of your confi-

dential advisers to take this book, and examine by the records of Parliament whether the Papal Bishops swore such oaths, and gave such evidence, and also whether they issued such pastorals as are here recorded, when they report to your most gracious Majesty, they must authenticate these statements.

If, then, your Majesty is pleased to issue your royal order to the learned Heads of your Universities, to Oxford, Cambridge, Trinity College, Dublin, and demand of them to investigate certain long concealed Papal books, which have been lately deposited in their public libraries. If your Majesty is pleased to direct them to report, for your Royal satisfaction, whether their libraries contain certain Bibles and Commentaries, which bear proofs of being authorised by Papal Bishops, who have sworn these oaths, and given this evidence, and issued these pastorals—such commentaries professing to be the interpretation of the Scriptures of the Papal Church, and inculcating anti-social, immoral, intolerant, persecuting, and seditious doctrines of Papal power against heretics—they must report to your Majesty that they have.

If your most gracious Majesty is then pleased to direct them to report, for your Royal information, whether they possess a certain work of Papal theology, in which it is said that these Papal Bishops have been training the candidates for the priesthood in their Colleges, and the Priests themselves in their secret conferences, to direct the consciences of your Majesty's Roman Catholic subjects in Ireland for many years past—to report for your Majesty whether they have got in their possession the secret Statutes of any of these Bishops, which it is proved they have taken the greatest pains to conceal—whether they have got the Directories of these Bishops for the last eleven years—whether these contain the questions of the

conferences as commanded by their statutes and extracted from their theology, and which bring home this theology to them as their authorized standard for instructing the people. The Heads of your Majesty's Universities will report to your Majesty that they have these documents.

If then your Gracious Majesty is pleased to order that these learned professors shall report to you the nature and character of this theology, whether it is calculated to instruct your Majesty's Roman Catholic subjects in principles of true religion, of their duty to God, and to your Majesty, and their fellow-subjects, or not. If your Majesty will command them to report for your Royal consideration the questions of conferences proposed by these Bishops, and the answers from this theology especially in the year 1832. Those learned professors will report for your Most Gracious Majesty's information, that this same theology is a system of idolatry and superstition; calculated to train the population in principles of perjury, obscenity, intolerance, persecution, and sedition, and that no unfortunate people instructed in such principles, could be trained in allegiance to any power but the See of Rome.

If, then, your Most Gracious Majesty will direct these learned men to report for your Majesty—whether or not it is demonstrated by these documents in their libraries, that these Papal Bishops, after all their evidence, their oaths, and their pastorals, have set up as an authoritative supplement to their theology, a certain code of Canon Law, from which, extracts are made in this volume, now most humbly laid before your Majesty. If your Majesty will be pleased to order them to report whether the documents demonstrate, as is stated in this volume, on the fullest evidence of these Bishops them-

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selves, that Papal Laws published under episcopal authority, are thus put into force and operation in the countries where they are so published; and whether or not, the proofs in this volume and in other documents lodged in their libraries, are just and substantial statements of the doctrines of the Papal Church on this head. These learned principals and professors must necessarily report to your Majesty that this is the case.

Then if your Most Gracious Majesty will please to order that they report, whether the Bulls and Canons quoted in this volume, are cited as is stated from this Canon Law, and whether the originals and translations of these Bulls as given here, are correct according to the authorized records of the Papal Church. These learned professors will satisfy your Most Gracious Majesty that they are so.

Here it is submitted with the utmost deference to your Most Gracious Majesty, that the point in which your Majesty is most likely to be deceived is this:—It will be represented to your Majesty, that the construction put on the evidence, the books, the conduct, the laws of the Papal hierarchy, is but the exaggerated representation of Protestant bigotry, that nothing is to be apprehended from these laws, even though they be published—that they can do no harm in England—that the Papal hierarchy are loyal men, and that the whole is a misrepresentation, that it is illiberal, uncharitable, unchristian, and totally unworthy of your Most Gracious Majesty's consideration.

On this, then, it is submitted with the most implicit confidence in your Majesty's wisdom and justice, that when your Majesty applies your Royal attention to this point of the case, the evidence will be the most full, the most authoritative, and conclusive to your Royal mind,

that is to be furnished on any part of it. For allowing to the fullest extent the truth of this representation, how unfounded soever it be, your Most Gracious Majesty has but to direct your confidential advisers, to inform your Majesty whether the extracts from the report of the House of Commons in the year 1816, as cited in this volume, from page 247 to page 306 be correctly taken, and to direct them to state for your Majesty's satisfaction, whether the documents in that report, as sent from all the most confidential officers of the British Empire, from the governments of all the states of Europe are genuine, and to be relied on. They must report to your Majesty that they are so—that there are no documents of higher authenticity in the records of Parliament.

If your Most Gracious Majesty shall be pleased to order them to report, whether your Majesty can place any confidence in the judgment, the opinions, and acts of all the Roman Catholic sovereigns and governments of Europe—whether they are ignorant of Popery—whether they misrepresent illiberally and uncharitably their own Pope—their own Church—their own Hierarchy, and their own Canon Laws—and whether their opinions, and the regulations of their governments, from the experience of ages and the practical knowledge of all their kingdoms, is likely to mislead your Majesty's Royal judgment. Your Majesty sees, there is but one report that could be made on such a case as this.

Your Most Gracious Majesty has only then to direct them, to state on what grounds the Papal Bulls, which are not only prohibited, but execrated in the Papal states of Europe, are to be permitted to be published to direct the consciences of your Majesty's subjects with impunity in your dominions.

Let them demonstrate, if in their power, how it is, that certain Laws and Bulls which the Papal governments of Austria, Spain, Portugal, France, denounce as calculated, if published in their territories, to subvert all subjection to sovereigns, to undermine all their governments, and to overturn all their authority, may nevertheless be permitted full uninterrupted scope throughout your Majesty's dominions.

Let it be proved to your Majesty's satisfaction, that Bulls, as for example the *Bulla Cænæ Domini*, which even the Irish Papal Bishops themselves admitted would be in collision with your Majesty's authority, which they confessed would leave nothing at rest even in a Papal state, the publication of which in Spain, and in France, and in other countries, has been denounced as high treason, for which Bishops have been banished and deprived of their Sees; let it be proved how this Bull can be published by the Bishops in these realms, for the Priests to govern the people, with safety to your Majesty's Royal government and dignity, and the Institutions of your Empire. If it is calculated to overthrow the authority of Sovereigns who bow to the Papacy, how must it affect the Empire of a Sovereign whom it denounces, and accurses as an excommunicated heretic! Let the testimony, not of a Protestant, or an opponent of the Papacy, but of the Pope's own auditor, Cardinal Erskine, as found in page 304, be added to the proofs in this volume, that this Bull is always enforced wherever it can be enforced, and then let it be reconciled to fidelity to your Majesty, to any principle that ought to animate the breast of any loyal subject, much less of those to whom your Gracious Majesty entrusts the government of your Empire, to permit the publication of this Bull within your Majesty's dominions.

It ought likewise to be demonstrated to your Most Gracious Majesty, with reference to the Bull *Super Soliditate*, which the Queen of Portugal peremptorily prohibited the Papal Nuncio from publishing in her kingdom, which her Prime-minister peremptorily refused permission to publish ; how any Prime-minister of your Majesty can reconcile it to his duty, to his Sovereign, or his country, to permit this Bull to be published within your Majesty's dominions, published too as it is, with the avowed intention of establishing the infallibility and the temporal authority of the Pope, and the universal subjection of all Christendom to his power.

Your Most Gracious Majesty will perceive that all the force of testimony on this subject is derived, not from Protestants but Roman Catholics—that it is not Protestant misrepresentation, or party animosity, or bigotry, or uncharitableness, or illiberality, as it is the fashion with many to say, who are ignorant of these momentous truths, and who hate them, because it is their interest they should not be true, and who would, if possible, conceal them from your Majesty's knowledge ; but your Majesty will perceive that this is the calm, deliberate, unanswerable testimony of Roman Catholics themselves, with respect to their own ecclesiastical authorities—the policy—the ambition of those authorities—their schemes for advancing their own interest and power, and overturning all civil and temporal Institutions that obstruct their plans.

Your Majesty will see too, that this is not the testimony of unlearned, illiterate Roman Catholics, but of the highest authorities in all Europe. The Sovereigns, the Parliaments, the Statesmen, the Law Officers of the Crown, the Historians—here are all their testimonies given and proved in the regulations of all their govern-

ments, their laws—the barriers which they have been compelled to erect in their own defence against the plots and machinations of their own hierarchy. The instruments used by that hierarchy are specified, the names, the objects, the effects of the Bulls by which they carry on their plans, are fully detailed ; and it is perfectly clear, that the very documents forbidden, denounced, and execrated by the Sovereigns and Governments of all Papal Europe, are now published and put into active operation in your Majesty's dominions. They are in progress openly, avowedly, towards the overturning all the most sacred Institutions within your realm, and the avowed dismemberment of your Majesty's Empire. And either the experience, the laws, and the history of all Papal Europe is a fable—the documents furnished by all the foreign ministers of England are false, or your Majesty's kingdom is being organized and subverted by a system of perfidy and sedition, of treasonable Laws of the Papacy, which no Papal government in Europe would tolerate for a single hour.

It is therefore, Most Gracious Sovereign, for the purpose of maintaining your Majesty's authority, with dutiful, devoted loyalty, that your Majesty's faithful servant and subject dares to assert, and to lay his assertion at your Royal feet, as in this volume, that your Government in Ireland is "a nullity," and that "the Pope is the virtual ruler of the land." If the administration of justice in your Majesty's dominions is necessary to the existence of your government ; how is that government supported, when crime evades the utmost vigilance of the law—when perjury, patronized, inculcated by the Church of Rome, protects within the very precincts of your Majesty's Courts, the criminal whom the officers of justice have at last with difficulty seized ?

If the free choice of representatives of the people, is an essential ingredient of the British Constitution, how is that maintained under your Majesty's government, when the nominee of a Papal Bishop can be returned for many of the counties in Ireland, where a poor enslaved population are driven at the beck of their Priests, to give as they command, that vote, of which many of those poor creatures have acquired the privilege, by the system of perjury, in which these Priests had trained them?

If conscientious subjection to your Majesty's Government is the only security for true allegiance, how can that Government be maintained, when the people are secretly trained to hold your Majesty as an excommunicated heretic—a vassal of the Pope, who are in rebellion against your lawful Sovereign—when the furious bigotry of the Bishop, the Priest, and the Demagogue, are continually stimulating the people to the utmost pitch of hostility to your Majesty's Royal family, and your kingdom—proclaiming in every public meeting and in every newspaper, that neither justice, nor charity, nor any thing but hostility, and cruelty, and persecution, are to be looked for from England—that the only hope for the nation is in the casting off of your Majesty's Legislature in England, and in establishing a Papal Parliament in this country—that is, a Parliament consisting of a set of men nominated to their power, and dependent for its continuance on those who have given the evidence, and issued the pastorals, and subscribed the oaths, given in this book, and who have set up these foreign laws of persecution and of treason within your Majesty's realm, under the command of an antichristian foreign despot; that is, in plain words, that the Pope should take into his own hands, the laws, the liberties, the properties, the lives of all your Majesty's subjects, Protestant and Roman Catho-

lie in Ireland—that he should make your Majesty's own territory the fulcrum to plant a lever, to tear up your authority by the roots—to harass and perplex your government—to foment treason in every spot of England and Scotland, where Romish slaves of the Papacy are to be found, till a fit opportunity shall have arrived, for putting your loyal Protestant subjects in Ireland to the sword, and delivering up that part of your Majesty's territory to any foe with whom you could be engaged in war, who would embrace with joy the opportunity of invading and overwhelming your Empire.

These, Most Gracious Sovereign, are the plain honest statements of truth, laid with all devoted submission and fidelity at your Majesty's feet. And it is not in the power of the learning and the talent of all the traitors in these realms, nor of all the dupes, or tools, or accomplices of traitors, or of those who make base disloyal compacts with them, to refute one tittle of it.

Your Majesty may perhaps demand why the writer ventures to inscribe this volume to your Majesty, rather than to the local authority appointed by your Majesty in Ireland—why it is not laid before the Representative of your Royal person and Government there, whose duty it is, to see that such a system of treason could not be carried on, in that part of the Empire committed to his charge.

Your Majesty's Royal wish on this subject has been anticipated; and that it may appear to your Majesty's wisdom no light matter; the first Edition of this book was inscribed, with all due deference, to his Excellency, the present Lord Lieutenant of Ireland; and it was placed, moreover, in his Excellency's hands—and that your Majesty may perceive that there was no deficiency of respect and deference to his Excellency, nor any

failure of dutiful fidelity to your Majesty's Government, the [Letter Dedicatory to the Lord Lieutenant is preserved in this Edition for your Majesty's inspection. But whether his Excellency thought the work and the writer too contemptible to notice—whether the wickedness it unfolded seemed beyond the limits of credibility to his Excellency—whether he thought the crime too atrocious to be committed, or the criminals too powerful to be punished—or whether he condescended to think upon the subject at all; the result has demonstrated, that if any good were to be hoped for the country, the facts must be laid before some other power, than that of the Representative of Royalty in Ireland. For the very individuals of the Papal hierarchy, who have put these laws into operation, have been received and cherished in his Excellency's Court—the men who have dared to issue the sentence of excommunication against your Majesty and all your Protestant subjects, not only in their published laws, but in their secret statutes have been the principal attendants at the Vice-regal Court, and guests at the Vice-regal table. And your Majesty may see the pitch of audacity to which the crime of these men has now reached, in this, that the direct subversion of your Majesty's legislature, the dismemberment of your Empire, and the extirpation of the Protestant Established Church, is not even affected to be concealed, but the first cannon to be fired by your Majesty's enemies, is to be the signal of Papal gratulation, and Papal triumph.

At the time when the first Edition of this work issued from the press, the facts were stated on the evidence of documents then only in the possession of the Papal hierarchy and Priests themselves, and of the writer, so that if his Excellency, the Lord Lieutenant of Ireland, had thought proper to investigate the case, he

must have called on the writer to produce the documents and prove the charges. But since that time, those documents have been lodged in the Universities. Your Majesty can command the learning and talents of your best Statesmen and Divines to investigate and report on the case, and therefore it is on this ground worthy of being laid before your Most Gracious Majesty.

And again, when the first Edition of this work was published, the writer had only stated the facts on the authority of the documents in his possession; he knew from the principles of the Papal Church, and the evidence of their own secret books, the crimes they were perpetrating and meditating by the publication of these Bulls, Canons, and Decretals. But he did not know that there was another source of proof which is calculated at once to bring satisfaction and conviction to your Majesty's mind, and to the mind of every reflecting person in the Empire—namely, the judgments, the history, and the laws, of all the Papal governments of Europe on the same subject, as given in the Report of the Committee of the House of Commons; their knowledge of the objects of their own hierarchy, and of the publication of these Bulls in their respective Empires, their vigilance, and the strict laws of their governments resolutely to prevent the same. This subject, then, which has engaged the attention of all the sovereigns of Europe, seemed worthy of being laid before your Majesty, most especially because if they are not all totally deceived, it involves the liberties, the properties, the lives, and the religion of your Majesty's subjects, the stability of your Royal throne, the safety of your Majesty's Empire.

With respect to the truth of the facts stated in this book—if the writer could be allowed to prove his fidelity

to your Majesty, he would desire to put the proof on this test. That the laws of England might be suspended, as far as regards his person, and his life placed at your Majesty's absolute disposal, and that in the face of those who dare to concoct this system of wholesale treason against your Majesty, and of those who are either so criminally ignorant, or so interestedly base, as to wish to deceive your Majesty on this case, your Majesty should issue an order to them all, to find a man in the Empire who would stand in your Royal presence, and produce before your Majesty the secret books which are specified in this volume, and disprove one single fact or document it contains; that he should place his life as the writer would on the issue, and that the man who failed to establish the truth before your Majesty should be ordered forthwith to the scaffold for his falsehood. There is not a man within the precincts of your Majesty's Empire would dare to set his life upon the stake; nay, though their character, their religion, the exposure of their treason is involved, your Majesty will see, they have not dared to come before the tribunal of public judgment to meet the facts of the case; conscious of their crimes, they shrink with the instinctive terror of a guilty conscience from the light. But if your Majesty's throne is to be preserved for yourself and your posterity—if the British Empire is not to be totally overthrown—your Majesty's loyal subjects, to whatever denomination they belong, must awaken from their ignorance and apathy on this subject, to maintain the cause of their religion, of their Sovereign, and of the laws and liberties of their country.

It may be considered necessary to apologize for presuming to inscribe to your Majesty a book expressing

facts in language so strong and denunciatory as that which is to be found in these pages.

It is true, Most Gracious Sovereign, that in these days of hollow liberalism, when it is the fashion to call all religions Christian, that bear the name of Christianity ; it is very foreign from the popular taste to testify against the Papacy, as a system not of Christ, but of Anti-christ. Nevertheless, if the word of God bears that testimony, it must be true, and "manifestation of the truth" is the office of ministers of the Gospel. The word of God pronounces woe "to them that call evil good, and good evil." To put the gloss of seeming truth on falsehood were a crime against the Majesty of God ; and if this be so, the presumption is, not to speak the truth. Nay the daring presumption would be, to approach your Gracious Majesty, and to offer to your Royal notice vice, covered with the veil or drapery of virtue. Therefore, Madam, however it may oppose the glozing fashion of the day, duty to God and fidelity to your Majesty, demand that perjurers and traitors be exposed and denounced, and that their crimes be denominated, as they are, nothing less than perjury and treason. If the statements in this book be false, the least part of the offence is the language in which it is expressed ; but if the statements in this book be true, the force of language must fail for ever, to express denunciation adequate to the atrocity of those men, whose crimes are laid bare in this volume, as perpetrated against God—against their Sovereign, and against the laws and liberties of her Empire.

There is one subject more which it is necessary to anticipate. Those whose interest it is to endeavour to conceal the truth from your Majesty's knowledge, and if possible, to impose on the ingenuous and unsuspecting

confidence of your Royal mind, will assert that this book is written to stir up strife and kindle contention between different classes of your Majesty's subjects, Protestants and Roman Catholics—that it is dictated by a feeling of hostility towards members of the Church of Rome, and therefore deserving, rather of your Majesty's displeasure, than your Royal notice.

If the statements in it be true, your Majesty will see at once, that malevolence, if it existed, could neither create facts, nor forge truth as instruments for its purpose ; therefore to disprove the facts, if they can be disproved, and not to impeach personal character and impute unworthy motives, is the way to bring conviction to your Majesty's mind on the case.

But, Most Gracious Sovereign, so far from feeling hostility to the Roman Catholics of Ireland—if the unworthy writer of these pages were permitted to supplicate a boon from your Majesty's Royal favour—a boon, the best and richest he could ask ; it would not be one of personal aggrandizement, of wealth or honour, but it would be a boon and a blessing for the poor Roman Catholics of Ireland. It would be this, that your Majesty should issue your Royal mandate, as some of your Royal predecessors have done, that a certain number of faithful, able, devoted ministers of Christ should be selected in our Church, and that they should go forth bearing your Majesty's special Royal licence, to preach the Gospel of Christ with honest bold fidelity to the poor Roman Catholics of Ireland—that they should go when and where they pleased, into the Cathedral, the Church, or wherever the prejudices of the poor people would permit them to go, to hear with the greatest readiness ; and that there, bearing your Majesty's Royal licence, they should preach to the poor Roman Catholics, that Gospel of our blessed Re-

deemer—that free and full salvation of our Lord and Saviour Jesus Christ, which their blind and guilty tyrants and task-masters, their Bishops and Priests, will neither let them read nor hear. That your Gracious Majesty would proclaim to your poor enslaved and oppressed Roman Catholic subjects, that the Word of the Holy God should be taught in the National Schools; and that if they chose to send their children there, they should have protection from their spiritual tyrants, for themselves and their poor families in reading the word of their Creator.

Thus, O Gracious Sovereign, you would burst the chains of Papal slavery, and crush the power of these Papal Laws and Papal traitors, who enslave and lead captive your Majesty's poor unhappy Roman Catholic subjects. Thus, under God's blessing, would you emancipate those, who are encompassed on every side with spiritual tyrants, but on no side find a deliverer.

Thus, Madam, the blessing of God that once attended Royal fidelity to his truth and cause, and rescued this Empire from Papal slavery, again would bless your Majesty, and deliver yourself, your subjects, and your Empire from the dangers and horrors that surround these realms. Thus, Most Gracious Sovereign, would your Majesty's own laws and Government find power and security at home and abroad, when they were maintained and corroborated by the laws and authority of God; and instead of having his righteous holy displeasure called down, as it is most justly to be feared, it must be, by a criminal compromise with the Papal Apostacy in taking down his Holy Word as the standard of truth—of education—of moral government for the Empire; your Majesty's Royal Councils might look up with joyful hope for the blessing of that God, whose

word they honoured, and whose authority they maintained.

Great, perhaps, may be considered the presumption of laying all these facts, and documents, and sentiments, unpermitted before your Majesty. But O, Madam, let it plead your gracious pardon, that they are so laid, with the humble confidence of conscious truth. Being committed to the blessing of Him who is greater than all the Sovereigns of the earth, and commended in earnest prayer to His direction, they are laid at your Majesty's feet with the humble trust, that they may be attended with that measure of success, which His holy will shall vouchsafe to them, that they be made instruments in his hands "for the advancement of his glory, the good of his church, the safety, honour, and welfare of your Gracious Majesty and your dominions." May it please Him to make it instrumental, however remotely, in contributing to the security of your Royal throne! Long may the crown of this united Empire encircle your Royal brow! May it descend with all the lustre with which God has been pleased to adorn it, to your Majesty's posterity! and when He who conferred, shall call on you to resign it, may your Gracious Majesty exchange it for a crown "incorruptible and undefiled, and that fadeth not away," through Jesus Christ our Lord! This is the earnest prayer of Madam,

Your Gracious Majesty's

Most loyal, faithful, and devoted,

But unworthy subject and servant,

ROBERT J. M'GHEE.

DEDICATION OF THE FIRST EDITION.

TO HIS EXCELLENCY
 LORD VISCOUNT EBRINGTON,
 BARON FORTESCUE, LORD LIEUTENANT GENERAL, AND
 GENERAL GOVERNOR OF IRELAND, &c. &c.

MAY IT PLEASE YOUR EXCELLENCY,

MY LORD,

If the title of this book is not justified by its contents—if a liberty is taken with the name and authority of our most gracious Sovereign—if any act of injustice is committed towards any of her Majesty's subjects, over whom your Excellency has been placed as the representative of her Royal Person and government—then, my Lord, no language can adequately express the audacity of the individual who presumes to offer to your Excellency's consideration a work, which, under such circumstances, were worthy of your most severe displeasure and reproof. But if, on the contrary, my Lord, it is an humble effort of one of her Majesty's most loyal and faithful subjects, to vindicate her Majesty's honour and government, as the Sovereign of these realms, from the base conspiracy of an order of men who make religion, which ought to be the handmaid of loyalty and virtue, the instrument of treason and every crime—if it be a faithful, honest exposure of a system, which, by the instrumentality of a perfidious

policy which is called religion, seduces her Majesty's subjects from their allegiance to their lawful Sovereign, and transfers that allegiance to a foreign tyrant—if it lays before your Excellency, with plain and honest fidelity, a tissue of iniquitous deceit and domination, which is treachery to one class of her Majesty's subjects, tyranny to another, and the fruitful source of misery and ruin to them all—if it exposes the real cause of the miseries of that unhappy country, over which, in candour, but with all respect, it must be said of your Excellency, or any Viceroy, that he has the misfortune to preside—if it exhibits to your Excellency's view the reason why Ireland requires a vigorous administration of the laws, and why it thwarts and impedes their execution—why it mocks the wisdom of the legislative, and paralyzes the arm of the executive authority—why it defies coercion—why it contemns concession—stamps ignorance and folly on the one, and evades the imbecility of the other—if it exposes immediately the cause why the rule of your royal Sovereign is reduced to a mere shadow, and consequently that of your Excellency to the mere shadow of a shade—if it informs your Excellency of a tissue of perjury which you could not have imagined—of crime—of cruelty—of treachery—of intolerance—of sedition, which you could not have possibly believed to be connected with any system of paganism, much less of nominal Christianity—then, my Lord, there is no individual in the nation to whom this work ought to be so commended as to your Excellency; and it is therefore most humbly submitted to your Excellency's most grave and gracious consideration.

Your Excellency will perceive that it is very simple in its construction. It consists merely of two parts—First, of a detail of Parliamentary evidence, of the accuracy

of which your Excellency can easily be satisfied. Much of it, no doubt, was given in your Excellency's presence, and is to be found in the Parliamentary records, with which your Excellency is familiar, and which are easily accessible. The other part consists of a number of documents, the principles of which, and in some instances the documents themselves, your Excellency sees, were denied on oath by the men who gave that evidence; the atrocity of these principles it were impertinent to point out. There cannot be a doubt that your Excellency often revolved them in your mind; and, while you could not believe that there were any men on earth so base as to entertain such principles, you have always considered it most illiberal and uncharitable to impute them to the persons who denied them even upon oath.

Your Excellency now can see and judge for yourself. You know, my Lord, the high authority that records the test of truth—"He that doeth evil hateth the light, neither cometh to the light, lest his deeds should be re-proved; but he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God." Your Excellency will admit the perfection of the rule, and you now can judge of the force and power of its application. It is clear that the character of these men—the truth of their oaths—the nature of their principles—the whole system of their religion—all that is dear to them, is at stake. It is clear that the proof of the case is put to a fair and honest issue. If these Popish Bishops stand forward before the Roman Catholics whom they enslave, and the Protestants whom they betray, and produce the documents, I propose to redeem their character—their oaths—their loyalty—their principles—their religion—and, if they succeed in their effort, then the report of their success shall be laid

before your Excellency, and I will confess with grief and shame that I have been guilty of a gross mistake, to whatsoever extent they may be able to prove the same, and that I have presumed unworthily to call your Excellency's notice to the subject—I shall recall this book from the press, and bow with all suitable contrition to the just sentence of your Excellency's displeasure.

If Mr. O'Connell, for whom these Bishops and Priests impose an annual tax on the affectionate credulity and warm-hearted zeal of the poor Roman Catholics of Ireland, that they may maintain him, as the agent of that seditious and insurrectionary spirit of hostility to that Protestant government, which it is their aim to shake off, and to that Protestant population whom they are bound, as your Excellency sees, by their secret laws to exterminate—if Mr. O'Connell, ventures to take the position of counsel for these Bishops, on the platform, in the court of public justice, or to argue the case before the bar of the House of Commons, and if he succeeds in defending them from the facts alleged in this book—then, my Lord, let British statesmen still bow to his dictation. Whatever may be said of their principles, they will at least be rescued from the humiliating position of being dupes—of being imposed upon by the patrons of perjury and sedition—being made the pitiable, though, it is to be hoped, unconscious instruments of their Sovereign's danger, their own dishonour, and their country's ruin.

But, my Lord, if your Excellency sees that these men dare not venture upon the task of their own exculpation—if you see them shrink in conscious guilt from the publicity of the platform, the press, the court of justice, and the senate—if you see that they skulk away in terror from the fear of giving to their crimes the validity of

public proof, by any attempt at a public vindication—then, my Lord, your Excellency will see the true position in which you stand as the nominal governor, in her Majesty's name, of Ireland—your Excellency will see that you are placed to govern a people whose spiritual teachers instruct them to despise the laws you are to administer, and to hate the authority you represent—you will see that your royal Mistress is proclaimed in these laws, not only in common with her Protestant subjects as an excommunicated heretic, but that the poor Roman Catholics are to learn that she must bow her royal head for pardon at the feet of the Italian tyrant, that spiritual traitor—that “man of sin, who opposeth and exalteth himself above all that is called God, or that is worshipped,” and who in the plenitude of that blasphemy which is marked in the word of God as engraven on his head, arrogates to himself the same honour, power, dignity, and veneration as the Vicar and Representative of the Lord of Heaven and Earth, which, in a temporal sense, is due to your Excellency in this nation, as Representative of our most gracious Sovereign in this part of her dominions.

Permit me, with all due deference, to submit to your Excellency's serious consideration how it can be possible that a nation of men can be brought to submit to a power which it is made their religion to hate—how they can be brought to pay any conscientious respect or obedience to laws which it is made their religion to trample under foot—how peace can be promoted when religion is made the instrument of war, the handmaid of hatred, the sower of sedition, the prompter of perjury, the mediator of murder, the parent of every cruelty, and the nurse of every crime?

Is it, may I venture to submit to your Excellency, by

the compromise of virtue, that vice is to be eradicated? Is it by the compromise of honour, that disgrace is to be averted? Is it by the compromise of loyalty, that sedition is to be put down? Is it by the compromise of all morality and all religion, that the honour of God and the happiness of man is to be promoted?

And here, my Lord, whether we look at the temporal or spiritual aspect of this case, may I humbly take permission to submit to your Excellency how far you think it justifiable that men shall impute to those persons who feel called on, honestly and faithfully to expose the guilt, the wickedness, and falsehood of the Church of Rome—principles of illiberal, uncharitable hostility to Roman Catholics, and how far you think it justifiable that a compromise with the principles of this Church, and an admission that Popery is Christianity, should pass for liberality of principle, and for Christian kindness and charity to Roman Catholics. I most gladly avail myself of that solemn sense of religion which public report ascribes, and I trust truly ascribes to your Excellency, to entreat your grave consideration of this subject.

Without a tedious detail of the many awful idolatries propagated among this unhappy people, I would just mention one of such an authoritative standard, that no question can be raised about it.

The present Pope sent over an encyclical letter to the Romish Bishops of this country, nearly seven years ago, viz. in 1832, in which he uses the following expressions :—

“ Now that all these happy circumstances may concur, let us lift up our eyes and hands to the most Blessed Virgin Mary, who *alone has destroyed all heresies*, who fills us with the greatest confidence, or rather who is *the whole foundation of our hope.*”

Now, this letter, with these words so translated, and so marked, was sold, and is sold at this day, under the authority of the whole body of the Romish Bishops, as of infallible truth, to the miserable Roman Catholics of Ireland.

Now here is another principle of equal authority—a canon of the Council of Trent, the first on the Eucharist.—Sess. XII.

“If any one shall deny that in the sacrament of the most holy Eucharist is contained truly, really, and substantially the body and blood, along with the soul and divinity of our Lord Jesus Christ, and therefore Christ altogether, but shall say that he is in it only as a sign, or a figure, or a *certere*, let him be damned.”

Now, permit me, as a Minister of Christ, while I lay before your Excellency these two specimens of spiritual darkness, and while I humbly submit this volume of immoral, anti-social, and cruel iniquity, permit me, with all deference, to ask your Excellency whether you consider that a man who truly believes the glorious gospel of our blessed Lord and Saviour Jesus Christ—who knows that his righteousness and his atoning blood are the only refuge for a guilty sinner—can, if he is faithful, compromise his Master’s truth?—can he, if he have that truth in his own heart, cease to feel, and feeling, cease to testify, on behalf of his fellow sinners, against the abominable idolatry and superstition of these Popes and these Councils? Is it Christianity to take the crown off the head of Christ and place it on a creature?—to subvert the foundation laid in Zion, and call the Virgin Mary “*the whole foundation of the sinner’s hope*?” Is not that, my Lord, most awful idolatry? Is it Christianity to think that a Priest, by pronouncing a few cabalistic words over a bit of paste, can embody into that

the Lord of Life and Glory, and then pretend to offer it as a sacrifice for sin, and hold it up to be adored by a poor, blind, and ignorant population? Is this Christ my Lord, or is it not an idol—an Antichrist—that pretends to repeat the finished sacrifice of Immanuel, and set up a wafer to be adored for the Lord of Glory?

And now, my Lord, turn to the morals. Look at the perjury—at the sedition—at the persecution—at the cruelty inculcated and exemplified in this book. Look at the fruits of this faith—look at the offspring of this superstition. The country over which your Excellency presides is an example—“*Si monumenta quæris circumspice.*” You cannot look, my Lord, nor can I show your Excellency, in the press, the horrible obscenities of these Bishops and Priests, with which, in their infamous confessional, they overwhelm and enslave the minds of the unhappy female population—making slaves of the wives, that they may more effectually enslave their husbands, and slaves of the mothers that they may enslave their children. But what I can show, is enough to ask your Excellency to pronounce in your own breast what is the duty of any man in any station that calls himself a Christian and a Protestant. Are we, my Lord, as ministers of Christ, to mock the name of truth, by pretending to take the robe of charity to cover a criminal compromise of truth, by leaving our fellow men to perish in idolatries, in superstitions, and in crimes like these which are revolting alike to religion and to humanity? Would Paul have done so, my Lord? Would Christ have done so? Is this the lesson taught us in our Bible? Is not apathy in such a cause dishonour to our God? Is not compromise with those who inculcate such a system, a guilty participation in their crime?

And now, my Lord, why do I venture to submit to

your Excellency these reflections on this subject? Is it that I would use an effort to injure my Roman Catholic countrymen, as being their enemy?—to misrepresent them to your Excellency? My Lord, it is often a painful, but a necessary duty to take a public tyrant—a public traitor—a public perjurer—or a public villain, and make him, as he ought to be made, a public example to the world. But this is my testimony to my poor Roman Catholic countrymen. I firmly believe there are not on this earth a more patient, enduring, affectionate, and grateful people in their own unsophisticated natural character. I believe they would be good tenants—peaceable, hospitable, kind, and cordial neighbours. I believe they would be loyal and devoted subjects to their sovereign; and, if they were trained to habits of industry, and had employment, they would be a prosperous and contented nation. But the dark system of deep anti-christian iniquity, inculcated into them in the shape of religion, by their Bishops and Priests, brings them to the state in which they are. Your Excellency has in this book some of the doctrines and principles which are instilled into their ears—you have the lessons of their instruction, the reasons of their misery, and the cause of their crimes. The remedy to be applied to the people of Ireland collectively, is the only remedy for man individually as a sinner—the balm of pure, holy, undefiled religion—a faithful exposure to the people of the iniquity of those tyrants and traitors that enslave and corrupt them—a faithful, bold translation and exposure of such Bulls as these, and such theology as that of Dens—a faithful exhibition of the conscious guilt with which their task-masters shrink from the proofs of their iniquity—Christian fidelity against the oppressors of the people, combined with

Christian affection and kindness to the poor people themselves. These, my Lord, united with a faithful administration of justice, a firm but temperate rule, an attempt on your Excellency's part to fulfil the duties of your high station, according to the language of that prayer offered up in our Liturgy, in behalf of the representative of royal authority—these would afford a hope for the regeneration of Ireland. I cannot more appropriately close this address to your Excellency, than in the language of the prayer to which I have alluded—"That it may please Almighty God to bless your Excellency, his servant, as the Lord Lieutenant of Ireland, and to grant that you may use the sword which our Sovereign Lady the Queen hath committed into your hand, with justice and mercy, according to God's blessed will, for the protection of this people, and the true religion established amongst us. That He may enlighten you by his grace, preserve you by his providence, and encompass you with his favour That He may bless your whole council, direct and prosper all their consultations, to the advancement of his glory, the good of his church, the honour of her sacred Majesty, and the safety and welfare of her dominions." That this prayer may be sincerely offered up and abundantly answered, and that your Excellency may be able to give an account of your stewardship, exercised as in this prayer, when you come to appear at the tribunal of the King of kings, and Lord of lords,

Is the sincere and humble hope,

Of one who has the honor to be,

With all due respect,

Your Excellency's most obedient, and

Very humble servant,

ROBERT J. M'GHEE,

Minister of Harold's Cross Church, Dublin

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ERRATA.

The reader will please correct the following typographical errors, which in the pressure of much occupation, have escaped the Editor's notice:—

Page,	Line,	For,	Read.
82,	33,	secum,	suum,
83,	9,	fortified,	forfeited,
96,	9,	Inquisiter,	Inquisitor,
117,	39,	1836,	1826,
125,	37,	Generalia,	Generali,
132,	3,	elect,	select,
137,	7,	Confessorio,	Confessario,
143,	28,	eighteenth,	eighteen,
189,	17,	Pome,	Rome,
193,	33,	dgrades,	degrades,
216,	9,	enacted	enacted,
same,	same,	us,	us
241,	6,	superflous,	superfluous,
251,	37,	penetentiary,	penitentiary,
252,	39,	Britian,	Britain,
270,	18,	villiany,	villainy,
305,	5,	J. C. W.	J. C. H.

INTRODUCTION.

THE rapid sale of the first Edition of this book, the impression which the facts and documents contained in it appear to have produced in the minds of many reflecting individuals, and the fact that that Papal Hierarchy have not ventured to impeach one article it contains, justify the re-assertion of the sentiment with which that Edition commenced, that the work is of no ordinary importance to the Protestant and Roman Catholic inhabitants of Ireland. To the former it shows the system of persecution and traitorous hostility that is concocted by the Popish hierarchy against their liberties, their properties, their religion and their lives,—against the government of their Protestant Sovereign, and the Protestant constitution of England—in short, against all that ought to be dear to loyal men, to freemen, and to Christians. It proves that all that ever was suspected of Popery is true, and that it is capable of crimes more than ever were imputed to it. To Roman Catholics it exhibits the real character and principles of those men who appear from their holy office to bear a commission and authority from God, to be their spiritual directors and guides to everlasting life. It shows them that either Christianity must be a system of perfidy, perjury, and murder, or else that the religion of men who make it so, cannot be Christianity.

But the importance of this book depends on the evidence to be adduced against the Romish Bishops who have set up the Papal laws that it contains. If the Editor has taken these documents out of the ancient councils and decretals of Popery, and has charged them, without cause on the present Romish hierarchy, then they may say this book is all a calumny, because they have renounced these principles on oath: they do not hold them now, as Dr. Murray says in his letter to Lord Mel-

bourne, "*their solemn oath attests the contrary.*" Nay, this book itself must furnish on that supposition, abundant proofs in their favour, because it contains a tissue of their oaths, and their testimony abjuring the persecuting and seditious principles of the very documents recorded in it.

But if, on the contrary, the evidence is clear and conclusive against them, that, notwithstanding all their testimony, all their solemn oaths, and all their abjurations, they really hold the principles of these very documents which they have abjured, and have actually set up these decretals, as the laws by which they teach their Priests to direct the consciences of the Roman Catholic subjects of this nation, then their oaths, so far from gaining credit for them, or vindicating them, only appear as an aggravated proof of their guilt, and of the perfidy and perjury which are common and familiar to their habits; and while the laws themselves which they have set up, furnish a transcript of their principles, their oaths supply an awful illustration how they carry those principles into practice.

How far, then, the evidence of the facts is clear and conclusive, and how far the Romish hierarchy shall be able to meet the test of its truth which shall be proposed to them, this book shall afford a demonstration to the whole empire.

Although the documents connected with the discovery and proofs of the secret theology of these Bishops and Priests have been laid repeatedly before the public, and are now about to be presented to* them in a full and authentic form by the Editor and his Reverend friend Dr. O'Sullivan, whose powerful and commanding eloquence has so commended them to the attention of the nation; yet it is necessary that the proofs on this subject should be laid before the reader, in this volume, in a plain and condensed form; and that thus it may carry its own evidence with it, independent of all other sources of information.

In the month of June, 1835, it will be recollected that

* Since this was printed in the first edition, this work has issued from the press, entitled, "*ROMANISM AS IT RULES IN IRELAND;*" 2 vols. 8vo.—containing a full report of all the meetings held, and all the important documents published from 1835 to 1837.

a public meeting was held at Exeter Hall, in London, for the purpose of proving "*that the standards adopted and the principles inculcated by the Roman Catholic hierarchy of Ireland are of the same intolerant and persecuting nature at this day, that are well known to have characterized their Church in former times.*" These were the words of the advertisement under which the meeting was convened, signed by twenty clergymen, and the pledge given in the advertisement was thus redeemed.— Directories of the Roman Catholic Priests of Ireland, for five years, viz. for 1831–2, 3, 4, and 5, were produced on the platform. These are certain small pamphlets, containing from eighty to a hundred pages, regulating the offices or extracts from the Breviary, &c., which the Priests are bound to repeat every day in the year, under pain of mortal sin, and which therefore must be necessarily in the hands of every Priest in Ireland. These Directories were compiled during those five years, and are at present compiled by a Roman Catholic Priest, a Mr. Woods, who is the Romish Prebendary of St. Iago, in the Diocese of Dublin. They are compiled under the direction of Dr. Murray, the present Romish Archbishop of Dublin, and they are printed by Mr. Coyne, the Roman Catholic Bookseller to the College of Maynooth. The title-page of this Directory for the present year is as follows:—

ORDO
DIVINI OFFICII RECITANDI
MISSAMQUE CELEBRANDI
IN USUM VENERABILIS CLERI SÆCULARIS,
HIBERNICI,
PRO ANNO MDCCCXXXIX.
JUSSU ILLSMI. ET RMI.
ARCHIEPISCOPO DUBLINIENSIS,
(A PATRITIO WOODS, PRESBYTERO,)
DISPOSITUS,
ET A CLERO SUO UNICE SERVANDUS.

"Cantabo Domino in vita mea psallam Deo meo quamdiu sum."
Ps. 103.

DUBLINII:
EX TYPIS RICHARDI COYNE,
4, CAPEL-STREET,
TYP. ET BIBLIOP. R. C. COL. S. PATRITII, MAYNOOTH.

This title, merely changing the year, is the same since 1831.* In this Directory, besides the daily offices of the Priests and various other ecclesiastical matters, the questions for the conferences of the Province of Leinster are printed. These conferences are assemblies of the clergy of each diocese under their respective Bishops, held four times in the year, in which they meet together; when the clergy are to answer questions previously proposed for their consideration, which questions are taken from some standard author, prescribed to them by their Bishop, which they must carefully study, as the guide by which they are to direct the consciences of their respective flocks. These questions being printed in these Directories before the first day of the year, gives them ample time to study their standard author, and prepare themselves to answer in it to the satisfaction of their Bishops.

Now, to each of these Directories there is subjoined by Mr. Coyne, the printer, a catalogue of books published by him, and in this catalogue of the year 1835, we found an advertisement, which will be presented to the reader in another place, in which Mr. Coyne asserts that the whole of the Irish Roman Catholic Bishops met together on the 14th September, 1808, and that they selected Dens's Theology as the best guide for the Roman Catholic Priests of Ireland, and that in consequence, by the order of these Prelates, he printed then three thousand copies. He asserts that the Archbishop and the Bishops of the Province of Leinster had made it the conference book for the Priests of their province, and that, as the book was now rare and scarcely to be met with, he (Mr. Coyne,) in order to obviate the difficulty experienced by these Bishops in procuring the work, had now printed a new edition. He then mentions that an additional volume was added to this work—an Epitome of the Moral and Canonical Doctrine of Benedict XIV.—which he informs his readers was added with the express sanction and approbation of Dr. Murray. Of the nature of this volume, we shall speak

* Original copies of these Directories for ten years, viz. from 1830 to 1840 inclusive, have been lodged by the Editor, with all the other authentic documents, in the Bodleian Library at Oxford, and the University Library at Cambridge; and are also to be lodged in that of Trinity College.

hereafter. Having Mr. Coyne's assertion contained in his advertisement in this catalogue, that their Bishops had made Dens a conference book for their Priests; and having the questions of the conferences in the Directories annexed to the catalogue, it only remained to compare these questions with Dens, and they were found to correspond in exact order in the third volume.

The question then arose whether this year, 1835, was the first year in which they had this book for a conference book? and this was to be ascertained by procuring the Directories of former years. They were procured from the year 1830 to 1835 inclusive. It appeared that Dens had been set up by Dr. Murray and his three provincial Bishops, in the year 1831—that Coyne had undertaken to reprint it then, and had it ready for publication in 1832; for, in the Directory of 1832, the first advertisement appears, stating that it is in the press and speedily to be published; and at the head of the questions of conference, in the year 1831, the following authoritative paragraph appears, translated from the Latin :—“ *In obedience to the commands of the most illustrious and the most reverend the Archbishop and Bishops of the Province of Leinster, we shall discuss the treatises from the author, Mr. Dens, of human actions, in two conferences; of sins, in one conference, and of conscience also in one conference, for the year 1831.*”

The questions of conference in the Directory for 1830, appeared to be miscellaneous questions, though some of them were very significant, and they appeared to be the questions merely for the diocese of Dublin. The questions for 1831 were evidently the questions for the whole Province of Leinster, and the authority of the whole body of the Bishops of the Province was quoted—the book was mentioned—their commands were asserted as the law under which the book was to be used, and Dens was that book—the very subject to be treated of was specified, and on comparing the questions with the passages in Dens, they corresponded exactly, and were taken in regular consecutive order from the work, from the very treatises of “human actions,” of “sins,” and of “conscience,” mentioned at the head of the questions of conference.

The next point was to examine the Directory of the

following year, viz. 1832, and the questions of conference were headed with a sentence of similar import. It is, being translated, as follows :—

“There will be four conferences in the year 1832, in the Province of Leinster, in which, following the author, Mr. Dens, we shall discuss the treatise on the virtues.”

These conferences of 1832, in which they confessedly follow Mr. Dens, as their author, gave a most calamitous exhibition of the principles inculcated by the master, and followed by his pupils, this “*treatise on the virtues*,” the *theological virtues* of the Church of Rome—presented these virtues in anything but a favourable light to the members of every other church. It appeared to be prominent among them, that Roman Catholics should brand us as heretics, as worse than Pagans—refuse toleration to the rites of our worship*—that they should compel us by corporal punishments to return to the bosom of the church, and that they should punish us, in case of our refusal, with confiscation, exile, imprisonment, and death—all this ratified by canons of councils that they are sworn to obey, but to be carried into operation only when it should be expedient for the church to venture on the experiment. The plain, conclusive, and consecutive chain of evidence, by which, without the failure of a single link, the proof was brought home to the Romish Bishops—their own questions for conferences with the authoritative heading in their own Directories, for five successive years, so accurately tallying with and corroborating the evidence of their own printer, in his catalogue—this catalogue, being bound up with these Directories, in the hands of the very men, and for the use of the very men for whom they were solely printed, and about whom, both as Bishops and Priests, the statements contained in the catalogue were made—and the unanswerable fact of the regular successive correspondence of the conference questions in the Directories, for five years, with the chapters in Dens’s *Theology*—all this left, as it could leave, no doubt on the mind of any honest man, that the principles contained in this book were the genuine principles of the Church of Rome.

* See Report, First Meeting in Exeter Hall.—*Romanism as it rules in Ireland*, vol. i. pp. 16–21.

These facts plainly demonstrated, gave to Dens's Theology a distinction which will ever remain identified with its name. But there were two, in addition to these, which prominently involved Dr. Murray in the case, namely, that the work was dedicated to him, and that it was expressly stated by the printer that a new volume was added to this edition of Dens, which was an epitome of the moral and canonical doctrine of Pope Benedict XIV., under his express sanction and approbation.

The nature and character of this new volume were not at this time at all investigated; it was allowed to pass with a few superficial observations. The iniquitous principles of Dens, on perjury and persecution, on the power of the Pope and other subjects, gave his work such a prominent place in the discovery of the tenets of the Church of Rome, that Dr. Murray's identification with the name of Dens, was felt to bring a stain upon his character, which it was necessary, if possible, to wipe off. Accordingly, several apologists appeared in his behalf,—those who were most conspicuous were Mr. Woods, the priest who compiles the Directories; and, (*proh pudor!*) a clergyman of the Church of England, the Rev. Mr. Stanley, then Rector of Alderley in Cheshire.

On Mr. Wood's evidence, it is to be observed—He asserted in his letter dated July 11, 1835, that Dr. Murray had merely “*proposed Dens to him for his guidance in preparing questions, but did not name any book whence the clergy were to gather their solutions, and that he publicly declared so at a full and numerous attended conference of the metropolitan clergy.*”^{*} Now, when Mr. Woods made this assertion, while at the same time he (Mr. Woods) and every one of those metropolitan clergy had in their possession, at the time he wrote this, the secret provincial statutes† of Dr. Murray and his suffragan Bishops, which statutes have been since detected, and which they are compelled, under the heaviest penalties, to observe—when the clergy were commanded in these

^{*} See Mr. Wood's Letter in *Romanism as it rules in Ireland*, vol. i. p. 167.

† Original copies of these statutes are lodged in the University Libraries of Oxford and Cambridge.

statutes to have every man a certain book in his possession, in which he was to study every day, that by this book he might be taught to direct the consciences of the people committed to his charge—when the clergy were told in these statutes that their conferences were to be held, that their Bishops might know they were well drilled in that book—when their Bishops informed them in these statutes, that the questions for those conferences for examination in this book were to be announced in the Dublin Directory, and when those questions were so announced in the Dublin Directory, and it was confessed at the head of them that, in obedience to the commands of their Archbishop and the rest of the Bishops of Leinster, they were to take these questions from Dens,—I say, after all this, when Mr. Woods made such a statement in defence of Dr. Murray, while Dr. Murray, and he himself, and every Priest who read it, knew that there was not one shadow of foundation in truth for it—it is only a melancholy illustration of the system which, *per fas et nefas*, they are all confederated to maintain; and it is useful to bring out such exhibitions of its iniquity, that by these means, peradventure, God might be pleased to open the eyes and touch the consciences of those men, seared though they be with a hot iron, that they may reflect, ere it be too late, how they shall ever answer before God for a system, of which, they are compelled by the most shameless confederated falsehoods, to try and cover the iniquity from the eyes of their fellow sinners.

But, passing this by, the point which bears especially on the contents of this volume, is this—Dr. Murray, having the odium of the principles of Dens's Theology fastened on him by such clear and conclusive proofs, and the evidence brought forward at the first meeting at Exeter Hall, on the 20th of June, 1835, being strikingly corroborated by the fact that some sets of Dens were discovered, in which there was a laboured dedication of the work to Dr. Murray, stating that it had been undertaken with his approbation (*ejus cum approbatione susceptam*,) it became a desirable object with the apologists of Dr. Murray to make it appear that this approbation was not given to Dens's work, but chiefly to the new volume which had been added to this edition, and of

which the evil had not then been detected. Accordingly, Mr. Woods, in the before cited letter, states—

“But,” saith he, anticipating the proof of his patronage, which was deducible from the fact, “*But he approved of an eighth volume, and thereby sanctioned the foregoing seven.*” Then he gives this history of this eighth volume. “When the new edition of Dens was nearly ready to issue from the press, it was suggested to Mr. Coyne, by a friend, that a volume, *not at all by Dens*, (as the advertisement in the Directory clearly shows,) would prove a useful supplement to the forthcoming work. Dr. Murray was already aware of the value of the information contained in the proposed supplemental volume, and he gave his sanction to its publication, without reference to Dens or any other work.”*

The reader will remark here his statement as to this volume. Dr. Murray knew it; he was aware of the value of the information contained in it, and he gave his sanction to it. This is Mr. Woods’s testimony of these facts.—Who the friend was, if indeed there was any such friend, who suggested it to Mr. Coyne, we are left in ignorance of; but, if it were not Gregory the XVI., it was some faithful agent of his in the church.

We now come to the evidence of Mr. Stanley, then the Rector of Alderley; but who, since his apology for Dr. Murray, and his defence of that most indefensible of all systems of compromise of principle and religion, the Board of Education, has been promoted by Lord Melbourne to the See of Norwich.

The defence set up by this Right Rev. Prelate for Dens, was examined in some detail at the Birmingham meeting in the year 1835.† There is only one part necessary to consider for this volume. Dr. Stanley in his pamphlet in 1835, p. 12, by way of an exculpatory apology for Dr. Murray, and of delivering him from the odium of Dens’s Theology, said “that the approbation of the work mentioned in Coyne’s dedication to him, is limited by Coyne’s own confession to the 8th volume only, compiled from writings of Benedict XIV.” and in the *British Magazine* for May, 1835, he mentions in a

* *Romanism as it rules in Ireland*, vol. i. p. 169.

† *Ibid*, pp. 614–626.

letter to the Editor the authority on which he makes this statement. He quotes Coyne's advertisement from his catalogue, and adds, "When at Dublin, to prevent any mistake on this point, I called at Mr. Coyne's shop, and was there informed that it was to this limited approbation of the eighth volume, and that only, that the sentence '*ejus cum approbatione susceptam*,' referred."

If Dr. Stanley had been at all acquainted with the principles, doctrines, canons, and discipline of the Church of Rome, he could not have committed himself as a scholar, much less as a theologian, in attempting such a defence as he tried to set up in his pamphlet for Dr. Murray, on the subject of Dens' Theology; a defence not only untenable in the abstract, but of which the weakness and folly has been demonstrated since, by the discovery of his provincial statutes; but here he has used his best exertions to vindicate Dr. Murray from the seven volumes of Dens, by making it appear that his approbation of the whole edition was specially, and however incredible it may appear, *exclusively* limited to the eighth—how far Dr. Stanley's defence has profited the cause he undertook, he will learn if this book should ever meet his eye, by the few specimens of this eighth volume given in the following pages.

But the most satisfactory evidence on the subject, is Dr. Murray's own confession, in the celebrated apology for himself written in a pastoral letter to his clergy, dated 5th October, 1836.*

That Prelate's own statement is as follows:—"But did I not at least direct the publication of the Theology of Dens? No: the assertion is in like manner at variance with the fact. *I never even suggested the publication of that work; nor did I use any kind of influence with the publisher to induce him to embark his property in that undertaking.* That respectable and enterprising individual called on me to express a wish to reprint that work, entirely at his own risk. Had I opposed his project, he would, I am convinced, have abandoned it; but as the work contains much useful matter, treated concisely and perspicuously, as it is accurate as far as regards matters

* See this Pastoral.—*Romanism as it rules in Ireland*, vol. ii. p. 374.

of faith, and as the individual opinions of the author, resting as they do entirely on the argument which he adduces to support them, are, as I conceive, wholly free at the present day from danger to educated men, for whom only the publication was intended; I could see no reason why I should interfere with the publisher's fair prospect of gain, and I therefore at once assented."

When Dr. Murray could write such a statement to the whole body of his Priests, every one of whom had in his possession the provincial statutes now detected, which he had received from Dr. Murray's own hand, in which every man of them are commanded to have a book in his possession, to study it day by day, in which they were to be drilled by Dr. Murray in their conferences, and that the Directories prove that this book was Dens—when they, every man knew, that Coyne had printed the book for the especial purpose, as he plainly stated, of obviating the difficulty which these Bishops experienced in procuring it for their Priests. When Dr. Murray and his Priests were mutually conscious of these facts, and that he sat down to write this public pastoral to them, which he and they all knew to be a made up story from beginning to end; what can be hoped or expected from such men?—"Dominum Dens auctorem sequentes" indeed. But this is not the point for this publication, Dr. Murray tries thus to get rid of Dens, but he is completely taken in his own confession as to the eighth volume, for he states—

"In the progress of the work he called on me a second time, to say there was an appendix to another highly useful work, and that if this appendix were added in the shape of an eighth volume to his publication, it would, in his opinion, much increase its value. *This second work being in much repute, I again assented to his proposal.*"

Here is Dr. Murrays own confession—he knew this book, it was "in much repute," and he assented to its publication.

As to the story of a bookseller who knew no more of the work or its value than the man in the moon, coming to a Romish Archbishop and suggesting to him the publication of the laws and decisions of the Popes, which were to be the standard for his Priests to guide the

consciences of the Roman Catholic population of Ireland, it is so infinitely absurd that even Dr. Murray, if he had not been proved to have made other statements contrary to truth, could not expect any person of common sense to believe him. But even suppose this statement to be true—suppose Coyne had performed this marvellous act, of being really placed at the head of the Romish Church, and being the person to put her laws in force in Ireland, still we have Dr. Murray's confession that he knew the book—that the book was well known—nay, that it was in much repute.

Did he not know then, that it contained the very laws which he had foresworn before the Committees of Parliament?

Did he not know it contained the Bulls and Decretals published in this volume?

Did he not know that it again and again cited the Bulla Cœnæ Domini, which the Popish Bishops had again and again denied?

Did he not know it excommunicated his Sovereign and made that Sovereign and the representative of that Sovereign's authority reserved cases as heretics for the Pope?

Did he not know it set up the authority of the third canon of the fourth Lateran Council, for himself and his brother Bishops to exterminate all heretics out of their Dioceses, after all his oaths on the subject?

Did he not know it set up the laws of restitution of all forfeited property?

Did he not know it set up the laws for the Inquisition and for torture?

Did he not know it set up the law for granting dispensations for every sort of crime that man could commit?

Did he not know that it set up the law whereby the whole Roman Catholic population were placed under the direct temporal authority of the Pope? Priests, Seculars, and Regulars, and the Laity, all excommunicated, suspended, and deprived, if they dared to refuse obedience to the commands of the Court of Rome? Was the book "*in much repute*," while all the contents of it were unknown? or did he know its contents and authorize its publication? His own confession fastens both these facts upon him, he knew its contents, he authorized by

his own admission the publication. Mr. Woods and Dr. Stanley are superfluous witnesses on this—there is no going beyond the confession of the man himself.

Now we shall consider what force this book possesses in Ireland from its authorized publication by Dr. Murray.

And here it is important to consider that this volume consists not of new decretals, but of those that have been passed for many centuries; and one of the grossest delusions with which Protestants of all denominations have been blinded is this, the idea that Popery has partaken of what they call modern improvements, and has abandoned its ancient principles and laws.

It is true many Romanists have contributed to this delusion, by professing that it is so, because it is their interest to blind and to deceive—but the genuine principle of the Church of Rome is not only that this is not true, but that it *could not be true*—for the foundation of their faith is the Infallibility of their Church, and if the Church published a Canon in the 14th or 15th centuries which turned out to be false in the 19th, the very admission of such a principle must overturn the Church of Rome; hence the evidence of a total want of acquaintance, on the part of Dr. Stanley, with the very first principles of the subject of which he was treating in his pamphlet. Popery improved, must be Popery overthrown.

This important principle is clearly laid down in the Encyclical letter sent over by the present Pope to the Romish Bishops of Ireland, in 1832. The Pontiff writes to them as follows :—*

“God forbid, dearest brethren, God forbid, whilst we are pressed by so many evils, and threatened by such dangers, that Pastors should be wanting to their charge, and stricken by fear abandon the sheep, or casting off all care of the flock, sink into idleness and sloth. Let us, therefore, in the unity of the Spirit defend our common cause, or rather the cause of God, and let us unite our vigilance and our exertion against the common enemy for the good of all people.”

Now, let it be remarked how this unity of the Spirit is to be preserved. The Pope continues—

“You will discharge this duty faithfully, if, as your

* This Encyclical is bound up with Dr. Murray's Pastoral, and lodged in the Universities with the other documents.

ministry demands, *you attend to yourselves and to your doctrine, calling frequently to mind that the universal Church is shaken by any novelty whatsoever, and that according to the admonition of St. Agatho, Pope, nothing of what has been regularly defined ought to be retrenched, or changed, or encreased, but that all should be preserved incorrupt, both in meaning and expression.* Then will that unity which resides in the chair of Peter, as its foundation, continue firm and unshaken," &c.

Again, he says—

"Let all bear in mind that the judgment of the soundness of the doctrine with which the people is to be imbued, and that the government and administration of the universal Church belongs to the Roman Pontiff—to whom, as the fathers of the Council of Florence have expressly declared, *Jesus Christ has committed the full power to feed, and to rule, and to govern the Universal Church.*"

Again, he says—

"Since it is evident, to use the words of the Fathers of the Council of Trent, that *the Church has been instructed by Jesus Christ and his Apostles, and taught by the Holy Ghost daily, suggesting all truth, it is manifestly preposterous and sovereignly injurious to the Church to put forth or obtrude a certain restoration or regeneration as indispensable for her well-being or increase, as if she could be thought liable to destruction or diminution, or any vicissitudes of that nature. The object which, by this contrivance innovation aims at, is to lay the foundation of a novel human institution, and to bring about that which St. Cyprian held in horror, that the Church which is divine should become human.*"

Such are the principles set forth in this Encyclical. This is the translation of it made by the Irish Bishops, printed by Mr. Coyne, in the year 1832, the same year in which Dens was printed, with this supplemental volume.

Now it is important to remark these parallel facts.

The Pope teaches the Bishops, in this Bull of 1832, that *nothing of what has been regularly defined is to be retrenched, or changed, or encreased, but that all should be preserved incorrupt, both in meaning and expression.*

And in this year is published, by these Bishops, this

compendium of Papal law, in which it is declared in the advertisement, that the Pope, Benedict XIV., “*has defined questions formerly controverted among divines, and has decided subjects principally regarding moral theology;*” and we have moreover the laws and canons of the Church, from the Council of Rhemes, 635, to the 3d Lateran, 1171; 4th Lateran, 1215; Council Vienne, 1311, down to the Bulls of Benedict XIV., in the middle of the 18th century, set up as the law of the Church.

The Pope tells the Bishops that “the judgment of the soundness of the doctrine with which the people is to be imbued, belongs to the Roman Pontiff;” and this year Dens is printed with this supplement of these Papal laws, by the authority of these Bishops, as the standard to drill their Priests, by which they are to guide the consciences of the people.

The Pope says to the Bishops that Jesus Christ has committed to him the full power to feed and to rule and govern the Church.

The Bishops publish this compendium of laws, in which every man is to be excommunicated who does not obey the commands of the Court of Rome.

Now, in addition to these *facts*, let us further examine the *law* of the case.

What is the doctrine of the Church of Rome, respecting the authority of any decretals emanating from her Popes?

We find it laid down in *Delahogue de Ecclesia*, the class-book of Maynooth, for the education of the candidates for the Priesthood.—(Ed. 1809, p. 152.) “A dogmatical definition of the Sovereign Pontiff, directed to the universal Churches, and promulgated in a sufficient manner, is truly approved of by the Bishops, in the very fact that they do not protest against it; and then it is to be held as an irreformable or unchangeable judgment (*irreformabile iudicium*) of the whole Church.”

Here then we have these Bishops receiving, translating, promulgating this Encyclical, from their present Pope, and setting up the same year, in direct accordance with this letter, a compendium of the decisions and decretals of the former Popes, which are of the worst class in the laws of the Papal Church.

But that this is the universal principle of the Papacy,

we learn also from this standard, which they have set up for the guidance of their Priests.

We have in Dens, vol. ii. p. 155—

“What power has the Roman Pontiff? The Pope hath plenitude of power in the Church, so that his power extends to all those who are in the Church, and to all things which belong to the government of the Church. This is proved from what we have said before, because the Roman Pontiff is the true Vicar of Christ—the head, pastor, and doctor of the whole Church. Hence it follows that all the faithful, even the Bishops and Patriarchs, are bound to obey the Roman Pontiff, also that he is to be obeyed in all things which concern the Christian religion, and therefore in faith, in morals, rites, ecclesiastical discipline,” &c.

We have here the obedience, that the Bishops and all the Clergy are bound to pay to the Pope. Then, it follows, what must the people be taught to consider, and what must the Priests all consider as an infallible law or decision of the Church, coming from their Pope, and through their Bishops, which they are so bound to obey. It is asked, (Dens, vol. ii. p. 129)—

“Is the express consent of the Bishops required for the infallible authority of a decreed decision or definition of the whole Church?”

“Answer.—No; but their tacit consent is sufficient, placed in their silence, and in their not protesting, after a decreed definition, which has sufficiently come to the knowledge of the Bishops: for to be silent in this case, is to consent;—for the error, saith Felix III. which is not resisted, is approved: and truth, when it is not defended, is overruled; so, as Saint Augustine saith, the Church of God is that which neither approves nor keeps silence as to those things which are contrary to faith and a good life.”

Here it is clear, that any Papal decretal which came sufficiently to the knowledge of these Bishops, and against which they did not reclaim, would derive the authority, of their consent from their very silence. Now we have in this case the declaration of their Bishop, Dr. Murray, that these Papal decretals were well known and in much repute, and printed under his express and immediate authority, and this as the standard for the Priests of his

province to govern the consciences of the people. We see this fact printed as to these decretals—published in a book in the hands of every Popish Bishop and Priest in Ireland; and there is not, to this day, a voice to reclaim against them—therefore, they are universally assented to, and adopted as the laws to govern the Roman Catholic population of the country.

But we have this principle put in a most specific form to Dr. Murray himself, and we have his most specific declaration on the point. He is asked by the Committee of the House of Commons, on the 17th of May, 1825, the following question:—

“It has been stated on evidence before this Committee, that Dr. Troy, in the year 1793, published a declaration or letter, in which he says that Catholics are obliged to submit to the decisions and decrees of the Pope, on points of faith or morals, which are expressly or tacitly assented to or not dissented from, by the majority of the Bishops representing and governing the Church dispersed. What is to be understood from this declaration?”

“THAT IT IS THE DOCTRINE OF EVERY CATHOLIC. The Pope, as the head of the Church, has a right to address a doctrinal decree to the whole Church. By this very act, he summons the Pastors of the Church to say whether or not it is conformable to the Catholic faith, and whether they distinctly express their assent to it, or tacitly signify it by not dissenting from it, it then becomes a declaration that such is the belief of the Church at large, and as the Church, whether dispersed at large or assembled in its general councils, is infallible, its decisions are a rule of faith, to which every Catholic is bound to submit.”

Here we have the express evidence of this man, that the fact of the Bishops not dissenting from a Papal decretal, constitutes that decretal infallible, as a rule to which every Catholic is bound to submit; and we have his own confession in his pastoral to his Priests, that he not only did not dissent from, but authorised the publication of these Papal decretals, which “were in much repute” in his Church. So that, on his own confession, his own evidence, and the fact of their publication, it is clear they are set up, and not being reclaimed against

by one Bishop in Ireland, are thus made laws of infallible authority in this country.

But there is something still behind in reference to these laws, of a very singular character, that has not come before the public as yet. There was a man who, though nominally a Protestant, had been, like several others, implicated in the seditious cabals of the Popish party in this country. He was intimate with the conductors of a journal set up for some time in Dublin, *The Comet*, which was at last put down for sedition and a treasonable attempt to stir up the population to massacre the clergy. This man was afterwards brought out from these vile associates. He was a man of perhaps the first talents among them—a man of first-rate ability. It pleased God to deliver his mind from the contamination he had contracted. He wrote to me as a stranger—I visited him, and attended him as frequently as I could in his last illness, though my health did not at the time allow me to see him as I wished. I had every satisfaction of his genuine conversion to the faith and hope of the Gospel, and I truly valued him, and could confidently trust his testimony as a true Christian; he communicated to me much of the villainy of these men, and he gave me a copy of *The Comet*, in which was an advertisement of Dens's Theology.

Mr. O'Connell somewhere, I forget in what publication, had attacked me for calling this a secret work, while he said the publisher, Mr. Coyne, had used every effort to puff, and give it publicity and circulation. This number of *The Comet* contains the only advertisement I ever had seen of the work, and the date of this paper served me as a guide to examine other papers of that year.

I examined *The Comet*, *The Morning Register*, *The Weekly Register*, *The Daily Freeman*, and *the Weekly Freeman*. These were the great Roman Catholic papers in the year 1832; and first, I will present to the reader the advertisement exactly as it appears in *The Comet* of May 27, 1832:—

“MOST IMPORTANT.

“On Monday, 14th day of May, 1832, R. Coyne, bookseller and printer to the Royal College of St. Patrick, Maynooth, and publisher to the R. C. Bishops

of Ireland, will publish DENS'S COMPLETE BODY OF THEOLOGY, in 8 vols. 12mo. beautifully printed, price to subscribers £2. 2s.

"The publisher will keep open the list for subscribers' names till the 1st day of August, 1832.

"At a meeting of the Roman Catholic Prelates of Ireland, assembled in Dublin on the 14th day of September, 1808, they unanimously agreed that 'DENS'S COMPLETE BODY OF THEOLOGY' was the best book on the subject that could be re-published for the use of the Catholic Priests of Ireland. The PRESENT PUBLISHER was then ordered to print 3,000 copies.

"This work is now very rare, and scarcely to be met with; and, inasmuch as his Grace Dr. Murray, Dr. Doyle, Dr. Keating, and Dr. Kinsella, have made it the conference book for the Clergy of the Province of Leinster, the publisher, as well to obviate the difficulty experienced by them in procuring the work, as also to advance the cause of religion in other parts of the Irish Church, is induced to reprint a limited number of copies.

"An additional volume, which is now for the first time annexed to the present edition, contains Encyclical letters of the Sovereign Pontiffs, &c. bearing on the subjects contained in the work, as also the constitutions of Benedict XIV., in which he has defined questions formerly controverted among divines, and wherein he has decided subjects principally regarding moral theology; select passages also are cited from his truly invaluable work on the Diocesan Synod, in which the more difficult questions which Dens has only slightly touched on, or may not have sufficiently elucidated, are considered at great length. For the purpose of facilitating reference, an epitome of the canonical and moral doctrine of the above Pontiff, by John Dominic Mansi, Archbishop of Lucca, *alphabetically arranged*, is prefixed to the volume, presenting thus, in a compendious form, all the decisions of this learned Pope on various doctrinal, moral, and canonical subjects.

"The supplementary matter above referred to, and which is not to be found in any edition heretofore published, not even in the last Mechlin edition, has been added, with the sanction and approbation of his Grace Doctor

Murray, to whom this work is most respectfully dedicated."

The attention of the reader is particularly requested to this advertisement. It is headed with the words "MOST IMPORTANT." The same statement is made here as in the Directory respecting the Bishops—the order to print the book, in 1808, for all the Priests of Ireland—the making it a conference book for the Province of Leinster, in 1832, and the printing of both editions by Coyne—the first, by command of the Bishops; the second, to meet the wants *not of the Clergy themselves, but of the Bishops for the Clergy.*

Then let the reader mark; these laws in this new volume, are the *decisions* and *definitions* of the Pope, received, and thus confirmed and ratified as of infallible obligation in Ireland by the authoritative reception and publication of them by the Bishops—one, or rather four, of the Bishops thus publishing them, and the rest not reclaiming against them.

Again, "*for the purpose of facilitating reference,*" this "Epitome of the moral and canonical doctrine of the Pope, alphabetically arranged," is prefixed to this volume. So the book is published to the Priests as but an *index* or *book of reference.* To what does it refer?—To this moral and canonical doctrine. Where is this to be found?—In the Diocesan Synod of Benedict, in his Bullarium, and in his Ecclesiastical Institutions. These are the works given in this volume. Here the reader sees that there can be no mistake—it is plain as print can make it. This book supplies the references, and here we have the documents referred to.

Then let the reader mark the confession at the end of this. This canon law is not to be found in any other edition ever before published; it has not been so, even in the Belgian edition, but now, since Popery has gained political power, it is published in Ireland for the government of the people. The statement too in this, that under these circumstances, it is added with the sanction and approbation of Dr. Murray, and that the work is dedicated to him, coupled with his own confession of the fact, and that he sanctioned the book as of much repute in his church, gives to the whole statement a full authen-

tication, as great as it is possible for any proof to furnish, it is not possible to wish for further confirmation of any fact, or further authentication of any documents in the world.

But something yet remains. It will be said, as Mr. O'Connell said before, that this advertisement was but a printer's puff to try and sell his book. This is ineffably absurd, as if a printer could affix the authority of his Bishops as a sanction for Papal laws, and puff the work as published under their authority, without any permission from these Bishops. But there is an important fact connected with this part of the case, which is this :— It is perfectly clear, that if Coyne had printed this book at any risk of his own as an ordinary work, he would have expended no small pains to give it publicity ; he published, for example, the lives of the saints, with the sanction of all the Romish Bishops, and which have been advertised I know not how often. But this advertisement of Dens's Theology, and of these canon laws of the Papacy, appeared as far as I have been able to see, but five times in the public journals.

I examined those of the dates to which I had been directed by this advertisement at the time of its publication, and I found as follows :—The first publication appears in the Dublin Weekly Register, May 5, 1832, there it appears but once ; I looked in several of the subsequent weeks, but could not find it.

It also appears on the same date in the Dublin Weekly Freeman, May 5, 1832, nor did I see it in any subsequent paper. But what seems particularly singular is this, that though these two papers are printed at the same office, and with the same types as the Daily Register and the Daily Freeman, and though the expense of printing in either of these daily papers, any advertisement from the weekly papers is only just that of the repetition of an advertisement, as the types are set in the same office, yet the advertisement did not appear in the Dublin daily papers. I examined them both and did not see it. It appeared three times in that seditious and infamous paper, the Comet—namely, first on May 13 ; second on May 20 ; third on May 27 ; and except these five advertisements, once in the Weekly Register, once in the Weekly Freeman, and three times in the Comet,

I did not see it either repeated in them or in the two other Roman Catholic papers. If it was advertised in others, or if it has escaped my search in these, it will be useful that the facts be ascertained. I shall be happy to receive information from Mr. Coyne, and to correct the statement as he may enable me by a reference to dates.

But what is the result of this—why did not this “**MOST IMPORTANT**” advertisement appear oftner? Why did not this “respectable individual,” who printed, as Dr. Murray tells us, this work entirely at his own risk? why did he not try to give it all the publicity he could? Why “*risk*” so many hundred pounds in printing such a work, and not spend a few shillings in making it known in the metropolis; and when not anxious to give it extended publicity, why publish it at all?

The case is clear as the day. It was necessary to advertize it, that thus when convenient, the Church might appeal to the fact that the law had been published. It was necessary not to give it more publicity than this, lest attention might be called to what it was more important, should escape notoriety. The authority of proclamation was secured—the danger of publicity was avoided.

But the authority given to these laws is at once finally and conclusively demonstrated, and brought home to the Bishops by the secret Statutes of Dr. Murray, and his synod of provincial bishops so completely and providentially detected. In them this synod of Bishops commands their priests to possess the work, and to study in it daily to direct thereby the consciences of their flocks; therefore when we have proved that the book they were to study was Dens, and when we demonstrate that to Dens was added this body of canon laws; it is clear as the day, that while the authority of the statutes, and the authority of proclamation in the paper give them all the force of infallible obligation on the priests, those priests were to give them the most powerful and authoritative publication, as far as it should be necessary to do so, by bringing their principles, not only to the knowledge, but enforcing them with all the sanctions of religious obligation on the conscience of every man in the recesses of their confessional. The provincial statutes and directories establish this fully. This is clear direct evidence

to prove the case. But there are several other testimonies which even without the provincial statutes, would form a clear inductive demonstration of the fact. First the professor of canon law in Maynooth, Mr. Slevin, was examined as to the constitution of the canon law by the Commissioners of Education; he is asked, "Pray be so good as to state what books you consider as containing the text of the canon law?"

"The canon law, or common law of our church, is contained in a work known by the name of 'Corpus Juris Canonici.' It was published by Pope Gregory XIII., and it is composed of several parts or collections of the canon law made at different times."

The parts of this canon law are then enumerated, and he is asked,

"Is not the text of the canon law to be found in their works?"

"What we call the text of the canon law, is to be found in these collections so far as they go, but to form a complete body of canon law, we must add the decrees of the Council of Trent, the different bulls that have been issued by Popes since the time of Pope Sixtus IV., as none of a more recent date are included in the collection of Gregory XIII., which was published towards the end of the 16th century. The Bulls that were issued after Sixtus IV. down to Clement XII. have been included in the Bullarium Romanum; there is also a collection of the Bulls of Benedict XIV."—Appendix to 8th Report, p. 211.

Let it be remembered that he here specifies the Bulls of Benedict XIV. as constituting a part of their canon law. But they get off from the Bulls of their Popes, by pretending they have no force unless when received by the bishops; but then the principle, that where they are received by the bishops they are binding, is fully and unequivocally admitted.

So he says,

"With regard to Decretals of Popes I think I have already mentioned the general principle we act upon, which is, *that those Decretals are binding in the countries in which they have been published, or adopted as the canon law of the country.*—*Ib.* p. 212.

Again, "In what manner is it determined in Ireland, whether any particular Bull that may come into the country is received, or not received, in the country, so as to form a portion of its canon law?"

"By the same rule as in all countries, *by its publication, or general adoption.*"

"Its publication—in what manner?"

"*If it be published in the country, we then consider that it is binding.* The Bull, for instance, would be addressed to our bishops; they would receive it in a body, or perhaps individually, and order it to be published; the publication would be made in the churches, chapels, or at least in the Episcopal chapel of each diocese. However the general adoption of a bull in practice without a formal promulgation, would give it the force of law on the ground that custom became law."—*Ib. p. 214.*

Let this be marked then. The professor states, that the Bulls of Benedict XIV. constitute a part of the canon law. He states over and over, that the Bulls of Popes are binding wheresoever they are received, and published by the bishops, whether collectively or individually, or generally adopted without a formal promulgation. Here we have a Bull from the present Pope to the bishops in 1832, commanding them to observe all that had ever been regularly decreed and defined in the church. We have the same year these bishops publishing these Decretals and Definitions of Benedict XIV., we have them announced in a book sent into the hands of every priest in Ireland, as published under the highest episcopal authority; and we have it proved to demonstration, that this code of laws is published as a supplement, an authoritative supplement to a work which is made the standard for their priests to direct the consciences of the people. Nay—we have them published under the authority of that very bishop, whom Dr. M'Hale swears to be the best authority in the church on the subject, and to whom he tells the Commissioners of Education, that the priests would refer, to know what laws were, or were not in force in the country. See Dr. M'Hale's evidence in this work.

But there is one more extract from Dr. Slevin's evidence, which gives indirectly *infallible* testimony on this

subject, taken in connection with Dr. Murray's statutes, he is asked,

"Are there any provincial constitutions or canons peculiar to Ireland, and not received at large throughout the Catholic church?"

"I mentioned that our church government in Ireland has been, and is still very irregular on account of the unhappy circumstances of our church. It is not governed in the systematical manner as observable in Catholic countries, so that our canon law is reducible to a very small compass."

On this answer the witness subsequently adds the following remarkable note:—

"However, diocesan and provincial statutes have been adopted in different parts, and at different times, which will no doubt be now improved and enlarged. It may even be hoped that the time is not remote, when our bishops assembled in synod, will under the paternal protection of a benign sovereign, draw up a code of national regulations adapted to the circumstances of our church."
—*Ib.* p. 214.

Now here is a singular fact, the professor of canon law in this College complains of the contracted compass of their canon law; he afterwards, however, most deliberately adds in a note, that provincial and diocesan statutes exist, *which will no doubt be now improved and enlarged*. Accordingly we find that when in three years after, they gained the object they anticipated, namely, emancipation; the statutes of this very province where this priest and his fellows were educated in this College, were "*improved and enlarged*;"* and what was this improvement and enlargement? it was this—setting up by the authority of the provincial synod, Dens's Theology, as the standard for the priests to direct the consciences of the people; and enlarging this work by a code of canon law, which this very professor admits to be part of the canon law, which he admits would be in force if published; but which he and his fellows, and these very bishops of the synod, were denying on their oaths—

* Both the Old Statutes and the New Statutes are lodged in the Universities now.—ED.

denying that they had been published, or would be published—but of which, some had been, and were even then published, others have been since published, and are thus on their own oaths in force. And these laws, are laws for the confiscation of the property—the destruction of the religion—the liberties and lives of their fellow subjects—for the seditious abandonment of the laws of their legitimate sovereign, and the substitution of the laws of the Papal tyrant of Rome. Dr. Slevin little dreamt of the light his evidence would subsequently throw on the detected villainy of the provincial statutes of his bishops, on the dependence to be placed on his own oath, and on their oaths as to their canon laws, and on the cruelty, the intolerance, the perjury, the treachery, and the sedition of the Church of Rome.

But there is another fact which has come to the knowledge of the Editor since the first edition of this work was published, and which is of the utmost value in the illustration of this case of Popish iniquity—namely, that this mode of publishing laws by the instrumentality of the priests in instructing and directing the people, is that which the Church of Rome has ever adopted as the best and most effectual mode of putting those laws into operation in any country. This has been proved, and the quotations given at length in the Editor's speech before the members of the Universities,* from the first authority on canon law in the Church of Rome, whose works are returned as one of the standards of Maynooth, by the president of that College to the Commissioners of Education. In this writer we find as follows:—

“Van-Espen de promulgatione Legum. Part I. chap. ii. Ed. Nap. 1766, 4to., p. 221.

“The form of promulgation through the provinces is also to be preserved in the promulgation of ecclesiastical laws.

“SECT. I.

“The form of promulgating laws through the provinces, Justinian wished to be observed even in ecclesiastical laws, and the Church of Rome hath approved that law of Justinian.”

* See Speech to Electors of Trinity College, January 8th, 1840, pp. 16-17.

Then he quotes from the 6th Novella, as follows:—

“Let the most holy patriarchs of each diocese set forth those things which have been constituted by us in the churches appointed under them, and make them known to their metropolitans. Let them, again, make them known to the bishops appointed under them; but let each of them set them forth in their own church, that no man in our commonwealth may be ignorant of those things which have been ordered by us for the honor and glory of the great God, and our Saviour Jesus Christ.”

He then proceeds to shew how long the church has preserved this mode:—

SECT. II.

“The title is, ‘The church hath preserved this same form of promulgation from the earliest ages.’

“But since scarcely any similar notification can be had, unless the general ecclesiastical law should be set forth to the people through each of the provinces or dioceses by their own bishops respectively, or be publicly exposed in those places to which the people have easy and frequent access, we see that the church has preserved this form of promulgation from the earliest ages.”

Again, in the same section he says:—p. 222.

“There is no doubt, therefore, but that from the earliest times of the church, the ecclesiastical decrees were sent to the metropolitans, that by them they might be sent to the bishops who were under them; but these bishops, again, should proclaim and notify them each through their own dioceses.”

He then proceeds to the third section, which is headed thus:—

“The mode of ecclesiastical government instituted by Christ requires promulgation through the dioceses.”

Now, it is very important to observe the mode in which these laws are promulgated through the dioceses, and we shall see that they come recommended to the consciences of the people by their pastors as a matter of religious and conscientious obligation, kindly and tenderly instilled into them by personal instruction. Van Espen proceeds in his third section, p. 224:—

“Since, therefore, the prelates of the church are bound to rule the people of Christ according to the spirit of

Christ, which is ‘not the spirit of bondage in fear, but of the adoption of the sons of God,’ they are bound also truly to labour that the faithful should receive their laws, not as slaves through fear of punishment, but voluntarily and as sons.

“But nothing can be more opportune for this, than that the laws should be set forth, and intimated to the people, respectively, by their own immediate pastors persuasively, and their utility and necessity should be expounded to them so efficaciously and sweetly (*tam efficaciter et suaviter*) that they should rather submit themselves to the observance of the law spontaneously, and with Christian affection, than be driven to the observance of it by authority and the fear of punishment.”

Mark, here, how the laws are promulgated in the Church of Rome by immediate personal communication from the priests to the people (*efficaciter et suaviter*)—then the absolute necessity of this to the very existence of the church is set forth in the next page, 225:—

“But among the pastoral functions, the chief is known to be the instruction of the people, which, if it is not preserved complete by all the pastors, the whole order of the hierarchy is evidently subverted; since, therefore, it is fit that the people should be instructed by their immediate pastors, it is fit, also, that by the same, their own pastors, they should understand new laws, according to which they ought hereafter to regulate their life, and direct their morals. It, therefore, is not wonderful that the church hath always held and preserved that mode of promulgation, as has been shown in the preceding section.”

When, therefore, we have it reduced to demonstration, that the code of canon law is published under the authority of the bishops, as a supplement to the manual by which they drill their priests to direct and rule the consciences of the people, and that this mode of communicating laws to the people secretly and individually by the priests, is the best mode appointed by the Church of Rome for the promulgation of her laws in any country; we have not only proof but more than proof, we have mathematical demonstration of the fact that these Popish bishops have set up these laws to govern this miserable country.

But there are other incidental testimonies worthy of remark as to the authority which they attach to this book of canon law.

In the year 1825, some clergymen of the Established Church challenged the Carlow priests to a controversy on the principle of the Bible Society. Dr. Doyle forbade that his priests should meet them, and in his letter published in the Dublin Evening Post, August 30, 1825, the following sentence occurs:—

“I need not remind you, dearest brethren, of what is ruled by the supreme authority of the church, (see Ben. XIV., de Syn. Dioc.) with regard to individuals unauthorized thereto by their bishop not entering into public disputations with persons maintaining heretical opinions.”

Now let this be marked; here this prelate quotes this work Ben. XIV. on the Diocesan Synod, as “*the supreme authority of the church*.” Now it is a singular circumstance that this very work of Benedict’s, which Dr. Doyle here calls the *supreme authority* of the church, is one of these works which was added in this epitome to Dens, as a supplementary volume, as the very authority set up by him and his brother bishops for exterminating heretics out of their dioceses.

There is another singular testimony which throws incidentally no small light on this subject. A short time since, Sir Philip Crampton delivered at the College of Surgeons with his wonted talent, a highly interesting and instructive lecture on the origin and progress of medical and anatomical science, in which he delineated the character and fate of that mighty master of anatomy, the learned and unfortunate Vesalius.

A Romish Priest of the name of Miley attacked Sir Philip, misrepresented his lecture, called his statements into question, and pronounced a panegyric upon Popery.

Sir Philip, in an able reply, vindicated the accuracy of his statements. The Priest rejoined, and the correspondence is mentioned here for the purpose of quoting the following passage from the rejoinder of the Priest:—

“The fame of Lambertini may possibly have reached the Surgeon-general. He was the greatest scholar of the age when Muratori, Tireboschi, and Cardinal Norris lived, and we Catholics revere him as one of the most profoundly versed in the sacred oracles of faith, and

ordinances of discipline, even of the wise and exalted Pontiffs who have governed the Church of God. Let us hear *him* expounding the *law* of the church upon the dissection of human bodies in the public academies. De cadaverum sectione faciendū in publicis academiis, vid Institutio. 64. Oper. Benedict. XIV., Rom. 1750. tom XI."

Now mark the statement of this Priest. This work of Benedict XIV., his *Institutiones Ecclesiasticæ*, this Priest tells us, is the Pope "expounding the *law* of the church." Now there are four works of Benedict XIV., epitomized, or rather a selection from them is epitomized in this 8th vol. 1st, his *Bulls*; 2nd, his *Work on the Diocesan Synod*; 3rd, his *Institutiones Ecclesiasticæ*; and 4th, his work *de Sacrificio Missæ*. Of the first of these, the professor of canon law swears that they constitute part of the canon law of the church, and are in force whenever published by the bishop. The second, Dr. Doyle quotes to the clergy of his diocese as the "*rule of the supreme authority of the church*." The third, this priest states to Sir Philip Crampton, is the Pope, "*expounding the law of the church*," therefore infallible; and these works epitomized and proved by these incidental testimonies to be held of the highest authority in the Papal church; these are the works quoted in the succeeding pages, and set up by the Romish bishops as the law in which their priests are to be drilled, to direct the consciences of the Roman Catholic population.

It is clear that a more perfect proof of facts and principles could not be furnished by any documentary evidence, the more it is sifted the clearer will it appear; let us just briefly review it.

We have the fact proved, that this digest of canon laws was authoritatively published by Dr. Murray.

1st. By Coyne's Catalogue for four years in the hands of every bishop and priest from 1832 to 1835.

2nd. By Dr. Murray's own Compiler of the Directory, Mr. Woods, who says the doctor sanctioned it, "knowing its value."

3rd. By Dr. Stanley, Bishop of Norwich, who says that the whole work was dedicated to Dr. Murray for his special patronage of this 8th vol.

4th. We have the Doctor's own confession in his Pas-

toral to his priests, that he authorized its publication as of "*much repute in the church.*"

5th. We have the proclamation of these laws (for it does not deserve the name of advertisement) by Coyne in the Comet, Weekly Freeman, and Register, informing the bishops and priests of the publication of the code of laws by Dr. Murray's authority, and the dedication of Dens and of this code of Benedict XIV. to him.

The facts are, of course, indisputable.

Now as to the principle of the case.

We have in the first place the letter from the Pope, 1832, commanding the Irish Bishops to preserve all the laws and definitions of the church unchanged, as they are unchangeable.

We have in the next place the class-book of Maynooth, laying down the law of the church, that any decree of the Pope received and published, and not reclaimed against by the bishops, is an infallible decree of the church (*irreformabile judicium.*)

We have again, Dens pronouncing the same principle, and showing that the silence of the non-reclamation of the bishops is an approval of any Papal Decretal.

We have again Dr. Murray's own confirmation of the principle, as we had his confession of the fact, for he asserts that Dr. Troy's sentiments on this subject are the faith of every Catholic—namely, the reception of any Papal decree unreclaimed against by the bishops, as forming an infallible rule in the church.

Again, as we have the Doctor's own confession that he sanctioned the book, so we have his secret provincial statutes, directories, and conferences, to prove that he set up this book to drill his priests in these conferences, that he might know they were fitted by Peter Dens, and Benedict XIV. to guide the consciences of the people.

Again, we have Mr. Slevin's evidence, that every Bull is put into force when published in any country.

Again, we have Dr. M'Hale's evidence of the same, and that Dr. Murray who set up the bulls is the very man who is the highest authority on the subject, and that it is to the bishop's authority the priests look, to know what laws are in force, and that every law when published is in force.

Again, we have Dr. Slevin's evidence, that the Bulls

of Benedict are part of the canon law—that he expected that the Diocesan and Provincial Synods would soon enlarge and improve the canon law of Ireland; and accordingly his own Provincial Synod enlarges and improves their statutes, by adopting and publishing this law as the supplement to that book, that is to teach the priests to govern the people of Ireland.

Again, we have Dr. Doyle's testimony, that the decisions of the Diocesan Synod of Benedict are "ruled by the supreme authority of the church," and accordingly he sets them up in his Provincial Synod in conjunction with Dr. Murray to govern the Roman Catholics; and, finally, we have Priest Miley, no later than the 7th of last January, informing us that the Institutions of Benedict are the Pope "expounding the law of the church;" and these last three infallible authorities constitute the epitome of canon law, the law set up for the government of Ireland.

Finally, in addition to all this, we have the fact proved, on the authority of the first canonist in the Church of Rome, Van Espen, and this canonist one of the standards of the College of Maynooth, that the most approved mode of publishing Papal laws in any country, and the mode which the Church of Rome has always considered the most effective of publishing her laws, is that the metropolitans deliver them to the bishops, the bishops to the priests, and that the priests communicate them individually to the people; and we have this code of laws published under the express authority of the metropolitan of the Irish metropolis, and his bishops; and we have it added to and incorporated with that very book in which they are demonstrated to drill their priests in their conferences to direct the consciences of the people.

It is morally impossible that a more complete and conclusive tissue of demonstration of any fact, could be adduced, than that which is printed in these pages, to demonstrate that these Papal bishops have set up this code of laws of Benedict XIV. to supersede the laws of England, and to rule the Roman Catholics in this unfortunate country.

There is a still more formidable development of facts supplied since the first edition of this book appeared, by

the evidence given before the Committee of the House of Lords, on the subject of the Ribbon societies of Ireland; for it might be said that these laws are only a dead letter—that the demonstration of their being set up theoretically by the bishops of Rome, however clear and conclusive, can afford us no ground on which to act, while there is no proof of their being brought into practical operation in the land. But this objection is now totally silenced by the volumes of evidence adduced on the Lords' Committee, and on recent trials; for it appears from that evidence that the unfortunate Roman Catholic population of this country are combined most extensively in a secret association, organized and affiliated under some powerful but unknown head. That this association is subdivided into departments, marked out by parochial boundaries, and of which the masters reside in every parish. The secret oaths of this society have been proved from various quarters of the country, to be oaths merely to carry into effect the same crimes which these laws of their bishops are demonstrated to inculcate; so that, if we speak of obedience to the laws *a priori*, which are given by their bishops to the priests to drill the people, we conclude it must be that very system of sedition, plunder, and blood, in which from another source, even from witnesses who are ignorant of the existence of the laws, the population are proved to be organized by parishes, and which they are all sworn to carry into effect.

But as a brief review of this system shall be subjoined to this Edition, the fact is only noticed here as completing the climax of crime on the part of the Papal hierarchy, and demonstrating that instead of being bishops in the church of Christ, they are bishops only of the antichristian "*mystery of iniquity*."

It is now meet that the last proof be added to this evidence, which shall remain till refuted, a standing memorial of its truth. The first edition of this work is past, and it is yet unanswered. We shall see whether the Popish bishops will venture to meet the case now.

I hereby publicly address Dr. Murray, Dr. Keating, Dr. Kinsella, and Dr. Healy, the four Romish bishops of the province of Leinster especially. I add to them

the whole body of Romish bishops in Ireland ; I assert that these infamous Papal Decretals are the laws which they have wickedly, cruelly, seditiously, and traitorously set up to govern this country, as a supplement to their anti-christian system, which they call Theology, written by Peter Dens.

I assert that the Romish bishops of Leinster set them up in 1832, actively, as published under the authority of their archbishop as a supplement to the conference book appointed in their provincial synod, and proved so to be, by their secret statutes and directories.

I assert that the rest of the Romish bishops have set them up passively, by not reclaiming against them, as the laws to govern their respective provinces, and so all Ireland ; and I hereby challenge the whole mass of them, one and all, to disprove the statements in this book, by appearing themselves, or appointing any priest or priests in Ireland to appear for them, bringing with him or them, the provincial statutes of Leinster, the directories for nine years past, and the book proved in those statutes, directories, and in the catalogue subjoined to those directories, to be set up as the conference book for the province of Leinster.

I challenge Dr. Murray to appoint Mr. O'Connell if I have wronged him in this book, to institute an action against me for it in a court of justice, which I will undertake, please God, to defend.

I challenge him to petition the House of Commons, that this statement now laid before the Lord Lieutenant shall be investigated by a committee on behalf of the Romish hierarchy of Ireland.

I challenge Dr. Murray to appoint Mr. O'Connell to meet the case on the public platform before a body, consisting of half Roman Catholics and half Protestants ; or I challenge him to appoint any man in Ireland to do the same, and disprove the facts stated in this book.

And I do so, that whereas it is always the custom of Popery to deny all statements, and say or swear through all proofs ; then, wheresoever this book shall go, and I think it will go through the length and breadth of the empire, this may always remain a standing answer to the falsehoods of the Church of Rome, and an everlasting

proof and monument of her crimes, that it may be asked now and hereafter—

Did the Popish Bishops, or Daniel O'Connell, ever accept this challenge?

And now I think it meet, not to close this as a Christian minister, without saying to these bishops and priests as follows:—

O ye unhappy servants of a cruel master, why do ye go on to earn the wages of deceit and wickedness, in a system of such secret and desperate iniquity?

What if ye could even escape the eye of man! how can ye hope to escape the judgment of your Maker? "*He that formed the eye, shall he not see?—He that planted the ear shall he not hear?*" Ye dare not bring this tissue of deceit, of perjury, and crimes of all descriptions in your hands, to justify it before your fellow men—how shall you stand before the Judge of quick and dead, and bear to have your secret sins set in the light of the countenance of God? Come out of that accursed "mystery of iniquity," "that ye be not partakers of her plagues."

Dr. Murray, you are an aged man. I call on you at this eleventh hour to look to Christ for mercy. You have not ventured now while an edition of this work has passed through the hands of the public, to meet the proofs of one tittle of it. You have written a letter which Mr. O'Connell read at the meeting of the Popish Institute in London, on the 26th of last May, 1840, in which you assert what you know not to be true, as if you thought, by the solemnity of denial, to disclaim what you dare not encounter in the field of proof. You have hereby only aggravated your sin, and drawn upon yourself additional demonstration of it. Have you not served this hard master long enough? Have you not long enough bowed under the yoke of this "mystery of iniquity?" The awful superstitions you administer, have led you into this labyrinth of treachery and falsehood—they cannot cure the evils they have caused—they can neither, as you know and feel, give peace to your conscience, nor can they give pardon and salvation to your soul. Fly, aged man! fly, I beseech you by faith, to the Son of God—He receiveth sinners—"He is able to save to the uttermost all that come unto God by him"—"Him

that cometh to me I will in no wise cast out." That is His word—it is "*worthy of all acceptation.*"

Painful necessity obliges me to detail, in this, the perjuries and crimes of one that is dead—your suffragan bishop—the partner of your guilt, Dr. Doyle. I have heard, and I hope and believe that he looked not to your idol wafer and the other lying refuges of Popery, but to the Lord Jesus Christ for his salvation in his latter days. And though it is my painful duty to record his iniquities as a Papal bishop here, I trust they are blotted out of the book of God's remembrance by the blood of "the Lamb of God that taketh away the sins of the world." I have seen a small book called "*Dew drops,*" containing precious promises of the Gospel of Christ, which he carried latterly in his waistcoat pocket, and it bears his name in his own hand; it is in the possession of a mutual friend of his and mine. I tell it to you for your encouragement. Get that little book, or get the Bible from which it is taken, and look to the Saviour whom that Bible reveals—remember the truth "*with the Lord is mercy, and with Him is plenteous redemption.*" You look to that wretched representative of the sin and pride of Satan, the Pope. Will he comfort you?—will he deliver you from the charges of your own conscience?—will that "man of sin" make you or any poor sinner a righteous man?—will he blot these oaths of yours and all your secret deceptions from God's book of everlasting judgment?—a miserable criminal himself, can he give salvation to you? No. Not so the Lord Jesus—He laid down his precious life upon the cross for sinners—for the chief of sinners. "Look unto him and be saved."—O! turn to him while yet you may. I write not to throw a stone at you. I am a poor, vile, miserable sinner like yourself. I believe, through grace, that Christ is an all-sufficient Saviour for my soul—He is able to save you—"All manner of sins and blasphemies shall be forgiven unto men." Not like the lying blasphemy of your Major Pœnitentiarius, whose daring pretence of pardoning sin is greater than all the blasphemies and crimes he can pretend to pardon—blinding you in ignorance, encouraging and hardening you in iniquity, setting the "man of sin" up in the place of God, in that heart which is the rightful temple and throne of its Creator. Pardon

given by Christ—bought with his blood, comes with its mighty melting power to the sinner's heart: and, while it washes its guilt, it seizes its affections, and sanctifies and consecrates it to its God. May the Lord wash you in that fountain, and make this book an instrument of conviction, of repentance, and of salvation to your soul!

And you, my poor, dear, blinded countrymen—quick, and sensible, and clever as you are—what say you to this book, and what say you to these men? Behold these guides of your immortal souls—are these, indeed, the successors of Peter and of Paul? Read their writings, and compare their works. Are these laws like those of Peter and Paul? Did you ever read such things as these in the Bible?—They burn the Bible—they take it from you and your children, that they may instil into your ears those laws and principles. And now what say you to them? Are they the laws of God or of the devil? Of the devil himself, beyond all doubt. Your Bishops and Priests know this too. If they were the laws of God, your Bishops would not have been ashamed of them—they would not have denied them—they would have confessed them; but you see they denied them—denied them with oaths, and now they set them up in secret to direct their Priests to guide your consciences!

My poor unhappy countrymen! what good can happen to us—what blessing can we hope for—what peace can we enjoy, when such laws as these are set up to guide and govern you, my Roman Catholic friends? What wonder the Whitefeet and Ribbonmen swear to wade in heretic blood, when this is the law of their church and the lesson of their confessional?

Ribbonmen of Ireland, if this shall fall into the hands of any poor Ribbonman, I beseech you pause and consider. You are engaged in a secret conspiracy which you know to be wrong—you fear to be detected by those who govern your country, yet they are but men; and you carry this on without fear in the sight of God, and you do so to maintain your religion, and on principles of religion too. Yea, and taught or encouraged secretly by the ministers of your church, or more probably by able instruments and tools employed by them; for though they will expose your life to the sword or the gallows,

they will take special care of themselves and of their own. Yet I would just submit it in candour and kindness to your common sense, can this religion be the religion of Christ?—can a religion that is to be promoted and maintained by secret lawless conspiracies, nursed in treason, protected in its deeds of darkness by perjury, cemented by blood; I ask you, my friends, can this be the religion of Christ Jesus?—or can you, who would tremble to be arrested and brought before the tribunal of your fellow men for such crimes, can your hearts endure, or can your hands be strong when you shall be summoned to answer for them at the bar of God? Your priests pretend to you that they will answer for you at the tribunal of your Creator—look at them how they all hide themselves from proof and detection of these criminal principles which they inculcate on you, and which either directly or indirectly move you to these confederacies; and do you think they will dare to meet the God of heaven with a system from which they shrink as a system of iniquity before men?—will they save your souls from perdition when they expose you to perish on the gallows or in Botany Bay? Is this Christianity, my friends? What wonder we are miserable! I leave it to your common sense, can we ever look on you but with terror and distrust, when we know that these are the lessons taught you by your church, while you are so blind and ignorant as to think that church infallible? What would you think of us, if any man could write a book like this, and prove that the Protestant Bishops and Clergy inculcated such lessons on their flocks? What would you think of us, and how would you feel? Mark these men now, how they will not dare to justify themselves before you. Dr. Murray and all your Bishops will shrink—Mr. O'Connell will shrink—they will not venture to argue or disprove these laws before you. O, my friends, my countrymen, be men. Open your Bibles—claim, assert your rights as men and rational beings. Do you think when these men dare not vindicate their superstitions and iniquities before you and us, that they will be able to justify them before God? You see not one among them can be found that will dare to expound the Bible for you, or give you your church's exposition. They know it is an imposture

to pretend that the church has any exposition, so they dare not attempt to give it. You see not one of them will dare to stand before any body of men among you to have laid open in your presence the secret, infernal examinations that, under the mask of religion, they inflict on your wives and daughters. It has been often tried to force them to do so, in vain.

O, my dear countrymen, let not any of you be so blind as to think, that men, who will be honest to you, and who will faithfully tell you truth, are your enemies and hate you. God is my witness, my Roman Catholic countrymen, that it is far from my heart to hate you. I hate and abhor this cursed system of falsehood and wickedness that deceives and blinds you. But the more I see it, and the more I abhor it, the more I feel for you, my dear, warmhearted, cordial, affectionate countrymen, that you should be such dupes and slaves of an anti-christian tyrant, and that the very ardour of your hearts should be turned away from loving God and loving your fellow sinners, and made an instrument of turning you ardently to sin and ignorance, and spiritual slavery and crime. You ardently try to maintain whatever your priests tell you is for the good of your church. Why? Because you are so blind and ignorant of God and his word as to think that those priests and that church can pardon your sins. It is not priests nor churches that can pardon sin—it is only the blood of Christ that pardons sin—that is a fountain for us. If we all were Christians indeed—all looking to Christ—all trusting Christ—all rejoicing in Christ—all loving Christ—how we should all love one another! O, what a happy people—what a happy country. Lord bless you, save you, deliver you, my poor dear countrymen, from this system of awful ignorance, falsehood, and iniquity, and raise up men, faithful, honest, resolute, determined, strong in Christian faithfulness, Christian zeal, and Christian love, who will never rest till the cloud of Papal guilt and wickedness is dispelled from your hearts and from Ireland, and till you are brought into the light and liberty of the glorious Gospel of our Lord and Saviour Jesus Christ. This is all my enmity to you—this is the worst I wish you, and it is the earnest prayer of your faithful and affectionate friend and countryman,

R. J. M.

THE PAPAL LAWS
PUBLISHED BY
THE ROMAN CATHOLIC BISHOPS,
TO DIRECT THE CONSCIENCES OF THE
ROMAN CATHOLICS OF IRELAND,
A. D. 1832.
FIRST—THE BULLA CŒNÆ DOMINI.

CHAPTER I.

THE subjoined Papal Bulls, Canons, and Decretals are presented to the Protestants and Roman Catholics of Ireland, as the laws set up by the Romish bishops of this country, for the purpose of instructing their priests to direct the consciences of the Roman Catholic population, being an addition in the year 1832, to the Theology of Peter Dens, which had been the Manual of the Priests for that purpose, set up by all their bishops in 1808; and again officially in the Diocesan Synod of Leinster, by Dr. Murray, and his suffragan bishops in 1831.

As it is not the object of the Editor to put forth in this publication his own opinions on this important subject, but to supply to all honest and candid men the means of forming their judgment on the solid matters of fact, the Editor merely supplies the documents themselves, which are inaccessible to the majority of the community, with such notes and introductions as are necessary to elucidate the principles of the Romish hierarchy. He entreats rational men of all sects and denominations, and most especially the Roman Catholic laity, to consider calmly and dispassionately what the effect of these laws must be, upon the minds of those who really receive them, or the principles they contain, as coming from an authority to which they owe supreme obedience.

If these laws are set up by spiritual authority, with spiritual sanctions, so that men who disobey them, have to fear the displeasure of those who are necessarily the depositories of the sins of their hearts, and the dispensers of pardon to their souls; no temporal power can equally enforce obedience to any earthly tribunal—their subjection to these laws must be in direct proportion to their reverence for their religion; it inevitably follows that they must abandon the one, or yield obedience to the other.

It is so entirely unnecessary to prove this, that the Editor will dwell no longer on it, but proceed simply to lay before the reader the documents themselves, with the introductory remarks that are necessary for their use and application.

The first document which is presented to the reader is, the *BULLA CŒNÆ DOMINI*. This Bull has been already translated and published, with copious notes, by some author with whom the Editor is not acquainted; but there are various facts connected with the subject, which that author has left untouched, and which throw a clear light upon the hierarchy of the Church of Rome.

This Bull, as will be seen in the document itself, and in the translations and notes published in the appendix, sets up the Roman Pontiff as the supreme governor and lord of the whole world. It excommunicates all Princes being Protestants, and all powers and authorities, civil and ecclesiastical, under them being Protestants, and all their subjects being Protestants, which the Roman Pontiff declares to be only the "*solemn exercise of the spiritual sword of ecclesiastical discipline, and the salutary arms of justice, by the ministry of the supreme apostleship for the glory of God, and the salvation of souls.*"

However laudable this exercise of his apostolical authority may be, it was natural that it should excite some apprehensions in the minds of those, who were likely to be subjected to this discipline, and its consequences; and therefore, before entrusting the Pope and his spiritual officers with power to carry it into execution in these countries, it was natural that those who were acquainted with the existence of this law, should investigate whether or not it were extinct or in force.

Accordingly this Bull was the subject of investiga-

tion, both before the Committee of the House of Lords, and the Commissioners of Education ; and the attention of the reader is now requested to the evidence of the Roman Catholic Bishops, Dr. Doyle and Dr. M'Hale, before these authorities.

Extracts of Dr. Doyle's Examination before the Committee of the House of Lords, April 21, 1825.

"Pope Gregory the 13th, sent a Bull to Ireland, exhorting the Irish to take up arms against Queen Elizabeth ; was such an act justified by any power ascribed by the church to the Pope of Rome ? No ; the church has uniformly for nine centuries, by her Popes themselves, by her practice, and by her doctrines, and by her academies, maintained that the Popes have no right whatever to interfere with the temporal sovereignties or rights of Kings or Princes ; and if there have been flatterers of the court of Rome who maintained that the Pope had that right so to interfere, it is hard to make us responsible for their opinions. Whereas, both as individuals and as a nation, we have disregarded this doctrine, and always opposed with our lives and fortunes those Bulls which went in any way to affect the right of our kings to whom we have been most devotedly attached, at all times. We do, then, reject that doctrine as not supported by, or as opposed to the Scriptures and to the tradition of the fathers, and to many authorities of the Italian Church itself, of the German Church, of the French Church, of the English Church, and the Spanish Church, and as resting on no foundation but the authorized proceedings of Popes and their Italian flatterers, and we ought not to be charged with it."

"Is the Bulla Cœnæ Domini now in force ?"

"There are portions of that Bull that were in force from the time of Christ ; *but the Bull as a Bull, is not in force, nor ever was in force in Ireland, and has been rejected from nearly all the Italian countries of Europe ; if that were in force, there is scarcely any thing would be at rest amongst the Catholic states of Europe, and they have been as solemn and as earnest in protesting against it as we have been at any period in England or Ireland.*"

"Did not the Pope's Nuncio at Brussels, in the year

1768, send a letter to the Archbishops of Ireland, expressing his disapprobation of their acceding to any oath which disclaimed the dispensing doctrine?"

"I do not know that he did; I believe he may have done so; but that should furnish to the noble Lords a strong proof how little we regard the letters of a Nuncio when they go to prescribe what we are to do in those matters; surely we are not less competent to determine what is lawful in an oath than a Nuncio at Brussels."

"Was not the same Bull, namely the Bulla Cœnæ declared to be in force in the year 1793?"

"Not only that, but it may, for ought I know, have been declared during the last year to have been in force; but their declaring it to be so in force, does not make it to be in force with us; *we have never received it, and surely never will.*"

"Was it not again insisted upon by the Pope's Nuncio at Vienna, in the year 1805?"

"I am quite confident that they are in Austria, as they always have been, fully resolved not to admit it; and I am sure they are as jealous of not suffering the Pope to interfere beyond the limits of his rightful jurisdiction in Austria, as they are in London."

"How many sorts of excommunication are there?"

"The greater and lesser."

"What is the consequence of the lesser?"

"That the person who incurs the lesser excommunication cannot receive, during the time he is subject to it, the sacraments: it is a censure so light as scarcely to be known, and in use scarcely ever incurred; because, to incur any censure, a knowledge of the law is necessary, and the people generally do not know by what acts they would incur the lesser excommunication, so that that is a matter of little or no moment; *but the greater excommunication is the most awful censure the church can inflict.*"

"What are its particular consequences?"

"They are expressed in these words:

"Os, orare, vale, communicio, mensa negatur."

"Those words express the cases in which a faithful person is not allowed to hold communication with a person who happens to be excommunicated, unless one of

the following reasons entitle him to hold such communion ; these are as follows :

“ Utile, lex, humile, res ignorata, necesse.”

“ If any one of the conditions inflicted in those words exist on the part of any one, or any number of persons, such individual, or such number of persons, are entitled thereby to hold communion with the person excommunicated.”

“ Does not this greater excommunication affect the temporal situation and rights of the parties excommunicated ? Certainly it does, and may be understood by the effects as described by me in the verse or words I have first here quoted.”

Now, let the reader bear this evidence in memory, and then attend to the following extracts from the evidence of Dr. H‘Hale, before the Commissioners of Education, as they may be found in the Appendix to their Eighth Report.—November 4th, 1826.

Examination of Rev. Dr. M‘Hale, 4th November, before the Commissioners of Irish Education, 1826.

“ You will observe that so late as the year 1741, there is a Bull excommunicating all persons, without exception or without any limitation of time or place, who bring Roman Catholic ecclesiastics before lay tribunals. Can you explain how it is that that does not apply to the case that is put ?”

“ With regard to Bulls of this sort, *they are never binding upon us unless we receive and publish them ; that Bull was probably never published in this country, and therefore we have nothing to do with its contents.*”

* * * * *

“ In the first section of this Bull there is an universal excommunication of all Lutherans, Calvinists, Hugonots, and all and singular other heretics, by whatsoever name they are called. Is that excommunication confined to any particular country, or does it extend to those heretics wherever they are found ?”

“ It extends to those heretics wherever they are found in the sense I have explained the Bull ; *provided the Bull is received and published in those countries where they think it necessary to receive and publish a Bull, in order*

that it should have force. In Italy, for example, it is considered sufficient that it be published at Rome, in order that it should have its effect ; it is not so in other countries. But in the sense in which I have explained the Bull and in those countries in which the Bull would be received and published, it would affect them, but in no other sense."

"Although the Bull might not have validity in a country in which it had not been published, is it not sufficient to show what is the doctrine and what are the principles of the Court of Rome upon those points?"

"Not at all ; the doctrine and principles of the Court of Rome are not sufficient to establish the doctrine of the Catholic Church. We distinguish between the Court of Rome and the See of Rome ; for the Court of Rome may be a scene of much intrigue and cabal, without affecting at the same time the authority of the Holy See, or decrees of the Catholic Church."

"By the Court of Rome is meant the Pope."

"The Court is a political expression."

"Is not that Bull sufficient to show the principles of Benedict the fourteenth upon those subjects?"

"His Bull is sufficient to show his principles, because his Bull I consider an expression of his mind."

"Is there any definite time within which a Bull must be received in any particular country after it is issued?"

"I am not positive as to the number of days required."

"Is there any thing to prevent this Bull of 1741, being now received in Ireland, or at any future time, supposing it has not been received here already?"

"There is the *collision that would be supposed to result from the reception of that Bull with the established authorities of the country. This is an insurmountable objection.*"

* * * * *

"Have no Papal Bulls been received and published in this country in the sense which you attach to those words?"

"I do not know any lately."

"To what period does that apply?"

"It may extend to a remote period ; I have said lately that I might not include some ancient Bulls of historical notoriety."

“How would it be known by a Roman Catholic clergyman in this country, whether a particular Bull of the Pope was, or was not received in Ireland?”

“Either from his bishop, or the metropolitan.”

“Supposing it was thought desirable to know whether a particular Bull had been published in this country or not, how could that be ascertained?”

“From the bishops.”

“Is there any official or other means by which it would be possible to ascertain what Bulls have been received in Ireland during the last century?”

“I cannot say; I should think Dr. Murray, or Dr. Kelly, or those bishops who are old in the ministry, would be able to furnish information upon that subject; but as far as my information extends, none have been received.”

Now, let any man, whatever be his creed, who has common sense and common honesty, compare the statements of these men with the facts of this case.*

Dr. Doyle swears that *“this Bull is not in force, and never was in force in Ireland.”*

He swears it *“has been rejected from nearly all the Christian countries of Europe.”*

“He swears that *“if it were in force there is scarcely any thing would be at rest amongst the Catholic states of Europe, and that they have been as solemn and as earnest in protesting against it as they have been at any period in England or in Ireland.”*

He swears they *“had never received it in Ireland, and assuredly never will.”*

Dr. M'Hale swears it *“probably was never published in this country, and, therefore, we have nothing to do with its contents.”*

He admits it extends to all heretics wherever they are found, provided it be received and published in the country. But,

He swears that *“the collision that would be supposed to result from the reception of this Bull with the established authorities of the country is an insurmountable objection to its publication.”*

He swears that it is *“from the bishops or the metropolitan the priests are to know whether a Bull be received in Ire-*

* For Dr. Murray's recent denial, see Appendix A.

land, and he names *Dr. Murray and Dr. Kelly* as the best authorities on the subject.

Now, what is the fact in opposition to the oaths of these two men?

In that very college in which Dr. M'Hale was then a Professor, and where for a period, I think, of twelve years, he was forming the minds and principles of the generation of priests for Ireland (and indeed they do honour to their Preceptor.) In that very college one of their highest standards of canon law speaks thus of that Bull.

Reiffenstuel—Lib. V. Dec. Tit. 7, de Hæreticis.

No. 80.—Nay, in conversation we may sometimes hear, and (which is to be especially lamented) even secular ecclesiastics and regulars, who dare to say, that the Bulla Cœnæ is not absolutely received, and consequently has no obligation in those places; which doctrine, as it is not only unsound, but even extremely prejudicial to the clerical order, and to the immunity and jurisdiction of the church (of which the chiefest, the firmest, and, as if almost the only pillar, is the Bulla Cœnæ) we have thought useful and necessary, especially to refute it.

No. 81.—Wherefore, as to the objection already mentioned, and as to that of Layman and Becanus, and their simple assertion it is answered by absolutely denying their whole supposition, that the Bulla Cœnæ can be justly not received in any province whatsoever, or in any place, and consequently also denying that any where it is not so received, that it does not fully impose an obligation upon all, according to all its full sense.

No. 82.—The foundation of our answer, we take from the title of the constitutions or the laws, and from the nature and qualities of the Bulla Cœnæ itself. From the title of the constitutions, we have, that according to the more common and true opinion, the acceptance of a just law on the part of the subject, is by no means required for the obligation of the same, as we have proved at large—*Lib. 1, Tit. 2, de Constitut, 6.* But the Bulla Cœnæ is a most just law, as all concede. Therefore, no acceptance of it is required for its obligation, consequently it cannot be concluded by reason of the non-acceptance of this Bull, that it does not impose an obligation.

No. 85.—From which we thus argue; for no place,

kingdom, or province, is there given, or can there be assigned any just and reasonable cause of not accepting the most just and most holy law comprehended in the Bulla Cœnæ, therefore it is not possible that it is not accepted, consequently all persons everywhere, always, and continually sin, if they do not accept it. The antecedent is plain, as well, because none of the doctors to this day, as far as it appears to us, have dared to allege in writing any reason or cause in appearance, and to say this is a just and reasonable cause in this or in that place of not receiving the Bulla Cœnæ; as well because the whole Bull, in every part, and in respect of all, is most just and equitable, as being that which, besides the excommunication of all heretics (which indeed is most just) principally consists in this, that under the heaviest excommunication reserved for the Pope, it prohibits all acts, from which heresy, or the danger of heresy, could follow, or be introduced, or being already introduced, could be cherished and more widely spread; such acts as are those to cherish and defend heretics, to read, retain, print, or defend, their books; also, those acts which are opposed and prejudicial to the most holy liberty, immunity, or jurisdiction of the church, or to the laws of the Roman Church, or to the power, authority, and jurisdiction of the Pope, the Vicar of Christ on earth, all which prohibitions are most just from every part of the evidence; so that no one can seem to be able to have any just or reasonable cause of not accepting them, especially when reasons, perhaps imaginary, and the interests of private individuals, ought always be postponed to the common good, especially to that of the universal church of God, on account of which the aforesaid prohibitions were made."

The Canonist then goes on to anticipate an objection:

"No 89.—That supposing there were no just cause for not accepting this Bull, that still it might be abrogated by practice, and contrary custom legitimately prescribing against it, since any human law, as this Bull, might be abrogated by the legitimate prescription of custom against it."

To this he answers, and the answer is worth recording, as it tends to throw progressive light on the evidence of these Romish Bishops.

“No. 90—To this objection (which we may frequently hear from some who are badly grounded in the law) we answer again by denying the supposition—namely, that any rational or lawful custom can be either introduced, or afford any legitimate prescription against the Bulla Cœnæ, as well because any custom even for time immemorial was always illegal and invalid against ecclesiastical liberty and immunity, as we have proved at large from both civil and ecclesiastical law (*ex utroque jure*). Lib. I. Tit. IV. de Cons : but any custom against the Bulla Cœnæ is most especially opposed to ecclesiastical liberty and immunity, *as being that for which it was principally published, and of which it was in fact the most prime, and as it were the only pillar* ; as also, and indeed chiefly, because this oft-mentioned Bulla Cœnæ continually revokes and annuls all and singular customs, even though immemorial, and prescribing from the remotest times, and also all other imaginable evasions, by this most salutary and most worthy clause, which runs thus.”

“*Non obstantibus privilegiis,*” &c. See Bull sec. 25.

The Canonist then reasons on this, and answers other objections, and then goes on to say,

“No. 92—From these it manifestly appears, that all practices and customs, whether actually existing in Germany, or in other provinces, are by no means legitimate, lawful, and valid customs, but mere abuses and corruptions, not in the least excusing from crime and censure, notwithstanding that the ordinaries of places for the most part do not proceed against transgressors, nor declare them excommunicated, because these (bishops) *while, to avert greater evils, and for other just causes, they necessarily dissemble similar even open violations of the Bull, they by no means approve them, but leave them to God to be punished, before whom, since no one is free from sin, under the empty pretext of the Bull not being accepted or abrogated by custom, or of any similar futile reasons, so no one shall escape punishment here or hereafter* ; which, I wish certain politicians would more consider, both secret and even open enemies, scoffers, and contemners of ecclesiastical jurisdiction and immunity, and of the Pope’s authority also, degraders of their own ecclesiastical state, lukewarm defenders, or neglectors of the same.”

Now it appears from this book, taught in their col-

lege, that not only were there inculcated these principles in flat contradiction to the evidence of these men on this Bull, but we see an actual provision made for that evidence upon the subject, and that, "*when to avoid greater evils, or for other just causes, they might dissemble necessarily even open violations of this Bull, they did not approve of them.*" But what will be said when the fact is further stated, that while they were both swearing deliberately, that the Bull was never published, or received in Ireland, it was actually at the time not only published and received, but briefed in Dens that standard set up eighteen years before they gave their oaths, and maintained as the standard, at the time they were giving their oaths, by all the Popish bishops, read in all the colleges, the general conference book, and the rule by which the priests were to direct the consciences of the Roman Catholics of Ireland.*

But this was not all. While this was the standard in which these men had been trained themselves as priests, and in which they were training others, as professors and as bishops; when they acquired the reward of this and similar evidence and also of their oath and declaration, of 1826, in being admitted to political power; what was the first act of this very Dr. Doyle, of those men who are now living, and who may disprove the facts if they are able to attempt it, Dr. Murray, the Roman Catholic Archbishop of Dublin, and his two co-provincial bishops, Dr. Keating and Dr. Kinsella? It was to enact their code of Diocesan Statutes, in which they set up afresh this same standard of theology as a conference book for their dioceses, and to add to it the supplemental volume of Papal decretals never before published out of the Papal states, in which this Bull is recognised (see 8th volume, supplement to Dens, pp. 73, 74, 82—84, 98, 99, 101, 164, 165) as of standing authority, and referred to, and in which are to be found all the Papal decretals briefed and cited as authorities for their respective principles of tyranny over Roman Catholics, confiscation of Protestant property, dispensation for all crimes, persecution, and torture, which will be found in the bulls here presented to the public.

This is a sufficient introduction for the Bulla Cœnæ

* See Appendix A.

Domini, which Dr. Doyle admits would not allow even a Popish state to be at rest, and which we have, on Dr. M'Hale's admission, is in collision with the civil authorities of the country, and on which there is no necessity for any comment.

The following translations are given of some of the most important sections of the Bull. The original is to be found in the Appendix, No. 1. The appendix with the Latin bulls has only been added to a certain number of copies, that the price of this work may be reduced for those to whom the original bulls are not an object.

BULLA CŒNÆ DOMINI.

LETTER OF PROCESS ON THE DAY OF THE SUPPER
OF OUR LORD, 1741.

Benedict, bishop, servant of the servants of God, to perpetuate the memory of the thing (now decreed.)

The PASTORAL vigilance and anxiety of the Roman Pontiff is, by reason of the duty of his office, not only continually employed in procuring the utmost peace and tranquillity of the Christian world, but it also most eminently shines forth in retaining and preserving the unity and integrity of the Catholic faith, *without which it is impossible to please God*—so that the faithful of Christ may not be as little children wavering, nor be carried about with every wind of doctrine by the crafty wickedness of men, whereby they lie in wait to deceive, but that all may come in the unity of the faith and the knowledge of the Son of God unto a perfect man, and in the society and communion of this life, may neither injure themselves, nor offend each other; but rather that, being joined together in the bond of charity, as the members of one body under Christ the head, and his Vicar upon earth the Roman Pontiff, the successor of St. Peter, from whom the unity of the whole church proceeds, they may be increased in edification, and thus divine grace assisting them, may so rejoice in the tranquillity of this present life, that they may also fully enjoy the happiness of the next. For which reasons, truly, the Roman Pontiffs, our predecessors, have been accustomed, upon this day, which is the stated anniversary for the commemoration of our Lord's supper, solemnly to exercise the spiritual sword of ecclesiastical discipline, and the salutary weapons of justice, by the ministry of the Supreme Aposto-

late for the glory of God and the salvation of souls. We therefore, to whom nothing is more desirable than, in the authority of God, to preserve inviolable the integrity of the faith, public peace, and justice, following this ancient and solemn custom :

§ 1. Excommunicate and curse on the part of God Almighty, Father, Son, and Holy Ghost, by the authority also of the blessed apostles, Peter and Paul, and by Our Own, all Hussites, Wicklephists, Lutherans, Zuinglians, Calvinists, Hugonots, Anabaptists, Trinitarians, and Apostates whatsoever from the Christian faith, and all and singular other Heretics, under whatsoever name they may be classed, and of whatsoever sect they may be, and those who believe, receive, or favour them, and all those who defend them in general, whosoever they be, and all those who without Our authority, and that of the Apostolic See, knowingly read or keep, print, or in any way whatsoever, from any cause, publicly or privately, upon any pretence or colour whatsoever, defend their books which contain heresy, or treat of religion ; also, schismatics, and those who pertinaciously withdraw themselves or secede from obedience to Us, and to the Roman Pontiff for the time being."

Let the reader mark the preface to this bull, and the cause presented in it for this sentence of universal curse against us all.

The pretence is *charity*—to unite Christians, that is, all members of the Church of Rome, under one head, that is the Pope ; and this monstrous catalogue of curses is pronounced merely to "*exercise the spiritual sword of ecclesiastical discipline and the salutary weapons of justice,*" and this "*for the glory of God and the salvation of souls.*"

Let the reader calmly consider what a mockery it is to talk of laws making a nation tranquil when a set of Popish bishops and priests are breathing secretly into the ears of one mass of the population curses and execrations against the other, and making it *religion* to do so—cursing them on behalf of God the Father, the Son, and the Holy Ghost—that blessed name under which the Lord Jesus commanded his apostles to proclaim mercy, and to baptize all who received it. What mockery it is to talk of loyalty to an excommunicated and accursed sovereign—of subjection to excommunicated and accur-

sed governors!—of submission to laws administered by excommunicated and accursed judges!—of peace and charity with excommunicated and accursed neighbours!—well might Dr. Doyle swear, (see p. 42,) that “*scarcely any thing would be at rest among the Catholic States of Europe*” where this Bull was in force—well might he swear when he wanted to deceive and gain power that this bull would never be received in Ireland—well might Dr. M‘Hale swear, with the same object in view, before the Commissioners of Education, (see p. 45,) that “the collision between this bull and the established authorities of the country would be an insurmountable objection to its publication.” Yet, Protestant reader, this is the law set up by these Popish bishops to train your poor Roman Catholic neighbours. Roman Catholic reader, this is the system of the men that pretend to call themselves ministers of Christ, and to lead your souls to salvation—here we see the secret of your being taught to burn the Bible—here is the source whence the poor wretched ribbonman learns his oath to imbrue his hands in the blood of heretics—what peace can there be for Ireland till this system truly cursing and cursed is laid open to its foundations before the poor people, and till they are taught by Christian fidelity, and Christian love and truth, to fly from it as from the jaws of eternal death.

Recollect that Dr. Murray, the highest in office of the men who set up this bull—who came forward to tell Lord Melbourne that his solemn oath attested that he did not hold the principles it contains—who addressed the Protestants of this Empire as his “BELOVED FELLOW CHRISTIANS!!!” recollect that in his own Secret Statutes he echoes the language of this Bull, and denounces as the first on the list of the excommunicated “*Heretics and Apostates.*”

The second section is as follows:—“In like manner we excommunicate and curse all and singular, of whatsoever station, degree or condition they may be, (but the Universities, Colleges, and Chapters, by whatsoever name they may be called, we interdict) who appeal from the ordinances or commands of Us, and of the Roman Pontiffs for the time being, to a future general council; as also those by whose aid or favour the appeal shall be made.”

This requires no explanation—there is no appeal from the Pope's laws.

The 3rd section excommunicates and accurses pirates, corsairs, and others.

The 4th, those who plunder wrecked vessels.

The 5th, all who impose new taxes without the Pope's leave.

The 7th section is as follows:—"In like manner we excommunicate and curse all those who carry or transmit to Saracens, Turks, and other enemies and foes of the Christian name, or to those expressly, or by name, declared heretics by our sentence or by that of this Holy See, horses, arms, iron, wire of iron, tin, steel, and any sort of metals, and instruments of war, piles of timber, hemp, ropes, as well of hemp as of any other matter, and the matter itself, and other things of this sort, with which they fight against Christians and Catholics; as also those who, by themselves or by others, give information of things concerning the state of the Christian world, to the Turks, and to the enemies of the Christian religion, to the hurt and injury of Christians; or to heretics, to the prejudice of the Catholic religion, or, for that purpose, give them, in any way whatsoever, aid, advice or favour: notwithstanding any privileges whatsoever, which do not expressly mention this sort of prohibition, hitherto granted by Us, and the aforesaid See to any persons whatever, Princes or Commonwealths."

We learn from this 7th section what England is to expect whenever it is found convenient or expedient by the Pope to prevent Roman Catholics from enlisting in her armies and navies, or if they be enlisted, to make them mutiny, desert, or pass over to the enemy. Here we see too why evidence cannot be given against Popery in courts of justice, &c.

The 8th section curses those who prevent necessities from being brought to Rome, whether bishops or kings.

The 9th curses all who without power from the Pope attempt to use any against those who reside at Rome.

The 10th, all those who kill or injure travellers or pilgrims to Rome.

The 11th, all those who kill or injure in any way cardinals, archbishops, and other dignitaries, or drive them from their territories, therefore the King of Prussia is now held up to especial curse, &c.

The 12th section denounces with similar excommunication and curse all who slay or injure those who have recourse to Rome for their causes, &c.

The 13th is as follows :—"In like manner we excommunicate and curse all, as well Ecclesiastics as Seculars of whatsoever dignity they be, who pretending some frivolous appeal from the grievance or future execution of apostolic letters, although in form of a brief, concerning as well mercy as justice, as also of the citations, inhibitions, sequestrations, monitions, processes, executorial, and other decrees which have been issued, and which shall at any time be issued from us, and the aforesaid See, or from our Legates, Nuncios, Presidents, from the auditors of our Palace and Apostolic Chamber, from our Commissaries and other Apostolic judges and delegates, or who otherwise have recourse to Secular courts, and to the Lay power, and who cause appeals of this sort to be admitted by it (the Lay power) even at the instance of the Procurator or Advocate of the exchequer, also those who cause the aforesaid letters, citations, inhibitions, sequestrations, monitions, &c., to be seized and retained : or those who hinder or prohibit them to be put in execution, simply, or without their good will, consent or examination ; or who impede or prohibit scriveners and notaries from making or delivering when made, to the party interested, the instruments or acts concerning the execution of letters and processes of this sort ; and also those who apprehend, strike, wound, imprison, detain, banish, from cities, places, and kingdoms, plunder of their goods, frighten, harass, and threaten by themselves or by any other, or others, publicly or privately, the parties or their agents, their kindred, their connexions, their friends, notaries, the executors, or sub-executors of the aforesaid letters, citations, monitions, &c. or who in any other way presume to hinder, directly or indirectly, any persons whatsoever, in general or particular, that they should not go or have recourse to the court of Rome ; or to ordain or command that they should not go, or have recourse to the Court, to prosecute their affairs of any kind whatsoever, or to obtain indulgences or letters or hinder them from obtaining those very indulgences or letters from the said See, or from making use of them when obtained, or presume to retain the said

indulgences or letters, with themselves, or with notaries or scriveners, or in any other way whatsoever."

This Bull, which here transfers legislation and execution of law to the Court of Rome, by making it at least a matter of choice to prefer the jurisdiction of the Pope to the laws of England, and visits thus with the heaviest penalties those who refuse to admit the authority of that tribunal is best exemplified in its operations by facts. We have seen some remarkable instances of the laws of England made as nothing in comparison to those of Rome. The case of Dr. Mulholland, who made an effort to appeal to the British parliament for the protection of his character and parish, is fresh in the recollection of all; and Mr. O'Connell, the professed advocate of liberty, recommended him to submit to the church, that is, to the laws of Rome instead of to those of England.

But the principle is still more remarkable in the case of Dr. O'Finan, Roman Catholic bishop of Killala, who ventured to have recourse to the laws of his country to protect his character from an infamous libel. He had appointed a vicar general, as it appears by the trial, for the libel, which took place March 13, 1837, at the assizes at Sligo: and this vicar-general was very obnoxious to Dr. M'Hale. By some sort of intrigue of which we can easily surmise the author, a mandate was obtained from Rome, to order the dismissal of this vicar-general. The evidence of Dr. M'Hale of the authority exercised by Rome in this instance may convey some idea of the power of that tyrannical despotism. He states as follows:—

Q. Is it the course of Rome to send an absolute mandate, and dismiss an individual without having heard him in his defence?

A. Rome appears to have done so in the present instance.

Q. But then, would it not startle you a little if the court of Rome condemned a person without an investigation into the truth or falsehood of the charges against him, and can that be the course of proceeding at Rome?

A. VERY OFTEN. (A great sensation at Court.)

Q. Why, Dr. M'Hale, is there a secret tribunal such as the Inquisition in Rome that would condemn a man unheard in his defence?

A. It has been done, I conceive, in the present instance.

Q. So then the Court of Rome issues mandates without having heard the party in their defence—that doctrine surprises me not a little?

A. The fact is so, however. (A murmur of disapprobation pervaded the court and jury.)*

Such is admitted on the oath of this Popish bishop to be the spirit of the Romish Church at this day, and such is that power substituted, by the laws set up by those Papal bishops for the British constitution, over the Roman Catholics, and as far as they yet can, and dare, over the liberties, properties, and lives of the Protestants of Ireland.

The Bull proceeds:—§ 14. “In like manner we excommunicate and curse all and every one of those who, by themselves or by others, by their own authority, and *de facto* under pretext of any exemptions whatsoever, or any other indulgences, or letters apostolic, take away the cognizance of causes relating to benefices and tithes, and other spiritual causes, and annexed to spiritual matters, from our auditors and commissaries, and other ecclesiastical judges; or prevent the course and hearing of them; and prevent the persons, chapters, convents, colleges, who wish to prosecute these very causes; and who interpose themselves as judges respecting the cognizance of them; or who, by a decree, or in any other way compel the parties who have instituted, or do institute the proceedings, to withdraw, or to cause to be withdrawn, the citations, or inhibitions, or other letters decreed in these causes; or to cause, or consent, that those against whom such inhibitions have issued, should be absolved from the censures and punishments in them contained, or in any way prevent the execution of apostolic letters, or executorial, processes and decrees aforesaid, or for that purpose af-

* Since the first Edition of this book was printed, the fact that has occurred proves all that the Editor has asserted, and justifies M'Hale. This Bishop, Dr. O'Finan, is driven from his Diocese, and a new Bishop called an Apostolical Administrator is appointed in his place. In plain fact, a Romish Bishop who dared to appeal to British law, is cashiered and a man put in his place, who is a thorough supporter and administrator of the Papal laws in Ireland. No man is fit for a Popish Bishopric, who will not be a thorough tyrant, a thorough traitor to England, and a slave to Rome.

forded their favour, counsel or assent, even under the pretence of preventing violence, or of any other pretences, or even until they, for the purpose of informing us, as they say, shall petition Us, or cause Us to be petitioned, unless they shall prosecute petitions of this sort before Us and the Apostolic See in lawful form, even though they who commit such things be Presidents of chanceries, of councils or parliaments, Chancellors or Vice-Chancellors, Counsellors, ordinary or extraordinary, of any secular princes whatsoever, even though they were Emperors, Kings, Dukes, or invested with any other pre-eminent dignity whatsoever, or Archbishops, Bishops, Abbots, Commendatories, or Vicars."

Let it here be recollected that the very year after political power was conceded to the Papacy, one of the questions proposed in the Conferences of the Province of Leinster was,

"QUINAM IN HIBERNIA BENEFICIARIJ JUSTE VOCANTUR?"

"WHO ARE THEY WHO ARE JUSTLY CALLED BENEFICED CLERGYMEN IN IRELAND?"

The Bulla *Cœnæ Domini* answers, "Those appointed under the authority of the court of Rome."

This section of the Bull at once determines the case. The next year in Leinster the tithe war began, therefore every Protestant clergyman, every judge, every man who directly or indirectly is concerned in the recovery or payment of tithe, and now the whole landlords of Ireland, besides their curse as being heretics, are under the curse of this Bull for their connexion with tithes.

Section 15 proceeds, "Or (that is, we excommunicate and curse those) who, under pretence of their office, or at the instance of any party, or of any others whatsoever, draw, or cause, or procure to be drawn, directly or indirectly, upon any pretence whatsoever, ecclesiastical persons, chapters, convents, colleges of any churches whatsoever, before them to their tribunal, audience, chancery, council, or parliament contrary to the disposition of the canon law; as also those who, from any cause or pretence whatsoever or even under pretext of any custom or privilege, or in any other manner whatsoever, shall make, ordain, and publish, or use when made or enacted, statutes, ordinances, constitutions, pragmatics, or any other decrees

in general or particular, whereby ecclesiastical liberty is violated, or in any way injured or depressed, or in any other way restricted, or the rights of Us and of the said See, and of any other churches whatsoever, are, in any way whatsoever, directly or indirectly, tacitly or expressly prejudiced.

Here we see the Canon law of the Papacy is directly set up to govern the country where this Bull is in force, so that in fact while British statesmen are compounding with, and conceding to, Popery, the question for them to ask if they come to do their duty to their sovereign and their country is this: "Whether shall the laws of the Pope or of the British sovereign rule this empire?" This is the question: they may try to blink it if they please, but they must look it in the face, and must answer it. If they have not the spirit and the principle to do it in the senate; the arm of rebellion and revolution will make them do it perhaps a day too late in the field.

Section 16 proceeds, "As also those who, by imprisoning or molesting their agents, proctors, domestics, relations, connections, or by any other means, directly or indirectly, on this account prevent Archbishops, Bishops, and other superior and inferior prelates, and all other ecclesiastical judges whatsoever, from executing their ecclesiastical jurisdiction against any persons whatsoever, according to that which the canons and sacred ecclesiastical constitutions, and the decrees of general councils, and especially that of Trent, do appoint; and also those who, after the sentences and decrees of the ordinaries themselves, or even of any persons whatsoever delegated by them; or at any other time (or by any other means) eluding the judgment of the ecclesiastical court, have recourse to chanceries and other secular courts, and thence procure prohibitions and even penal mandates to be decreed against the aforesaid ordinaries or delegates, and executed against them: those also who make and execute these decrees, or give aid, counsel, protection, and favour in the same."

Here we see the meaning of the volume of canon law, the supplement to Dens,—here the Archbishops and Bishops are set up as the judges,—here the canons of the Church as the statute law of the land,—here we see, at

once, the whole secret of the bulls published now in this book.

In 1832, these decretals were published, being decided on the year before, in the provincial synod of Dr. Murray and his Bishops ; and, in the same year, the Pope's encyclical letter to the Bishops is sent over, directing them to retain all the canons of the Church unchanged, both in words and meaning. No man of common sense can fail to see the whole system completely linked from beginning to end.

Let it be remembered that it is expressly stated in Dens, vol. ii., in the chapter on the punishment decreed against heretics of confiscation, exile, imprisonment, and death, that the cognizance of this crime is in the ecclesiastical court. Let it be remembered that while Dr. Murray was publicly addressing the Protestants of the empire with his smooth appellation of "Beloved fellow-Christians," the detection of his diocesan statutes proved not only the hypocrisy and falsehood of his address, but proved that he had passed the sentence here declared to issue from the Bishop against heretics, for the first persons on the list of the excommunicated in those secret statutes are HERETICS AND APOSTATES. Therefore, let Protestants who read this remember that the fact is proved to demonstration that they are denounced under the Papal laws of this country,—that any protection they can receive from British law, they are sentenced to the curse of the Papacy for daring to appeal to it ; and that it shall last, just as long as the terror of the British sword is able to maintain it. Let them awaken, —let them take these facts,—publish them, proclaim them, denounce, before their Roman Catholic neighbours the traitors that set up these laws, and make dupes and tools of the poor Roman Catholic laity for carrying them into effect, stirring them up as they do under every possible pretence to hatred of their Protestant fellow-subjects, and to a spirit of insubordination, disaffection, and insurrectionary hostility against their Protestant Sovereign. Let the people see the naked villainy of their tyrants, and the naked misery of their own slavery,—let the actual wickednesses of the Priests and Bishops, and the war and curse of Popery against the laws of

God and man be held up in opposition to the Bible and British liberty, and the poor Roman Catholics will soon, under God's blessing, be delivered from the yoke of this degrading and demoniacal despotism.

Section 17 and 18 proceed thus:—"Again (we excommunicate and curse) those who usurp the jurisdictions, fruits, revenues, and emoluments which belong to Us and the Apostolic See, and to any ecclesiastical persons whatsoever, upon account of churches, monasteries, and other ecclesiastical benefices, or even who sequester, upon any occasion or cause, the said revenues, without the express license of the Roman Pontiff, or of others having legitimate faculty for that purpose."

Section 18.—"So we excommunicate and curse those who impose assessments, tithes, tolls, subsidies, and other burdens, upon clergymen, prelates, and other ecclesiastical persons, and upon their goods, and the goods of churches, monasteries, and other ecclesiastical benefices, or upon the fruits, revenues, and proceeds of this sort belonging to them, without a similar special and express license from the Roman Pontiff, and those who in divers even artful or exquisite ways exact, or receive them so imposed from the clergy, even if they should of their own accord grant and give them. As also those who, by themselves or by others, directly or indirectly, do not fear to do, execute or procure the things aforesaid, or to afford aid, counsel, or favour in the same, of whatsoever pre-eminence, dignity, order, condition, or quality they be, even though they were emperors, or kings, or princes, dukes, earls, barons, and other potentates whatsoever over kingdoms, provinces, states, and territories, counsellors and senators, or invested even with any episcopal dignity. Renewing the decrees set forth concerning these things by the sacred canons, as well in the last council of Lateran, as in other general councils, even with the censures and punishments contained in them."

Now, let any man who is not resolved to be a dupe or a slave to Popery, compare these two sections with the next Papal bull, on the restitution of property taken in an unjust war, published by these Popish Bishops. Let him mark in the latter bull how every iota of Protestant property in this country, lay and ecclesiastical, is sub-

jected to the law of restitution, and then let senators and legislators, and governors, and all landed proprietors, ask themselves—what is their prospect in the compromise they have made with Popery on the Church property in Ireland? What miserable trifling it is to talk of making peace with a superstition that declares war against the world, usurps a domination over men's liberties and properties and lives, against which no laws afford security, and no length of time prescription. Here appears the principle which, when you find a man who has enough of the spirit of an open traitor to confess his real sentiments, you will see declared without disguise. So you have it in Dr. M'Hale's letter to the Duke of Wellington. He says—

“Your Grace is not, I trust, one of those persons who imagine that the mere will of a Sovereign or his Ministers imposes the obligation of law; nor is it, I trust, your impression that every enactment brings with it that solemn sanction, provided it is passed by a majority of the senate.”

Here we have this Papal traitor openly declaring that that which imposes the obligation of law on every loyal subject in the empire, has no obligation for him, nor of course for those whose consciences he directs—his priests and their flocks. Why? Because they are bound by a previous oath—a previous obligation, of which they acknowledge the validity to their master, the Pope. These bulls are the laws they are sworn to obey. The British Protestant Sovereign is an excommunicated heretic, and therefore the laws of the empire have no obligation for those who not only refuse to acknowledge, but denounce and accurse the authority that enacts them.

The 19th section is as follows:—“In like manner we excommunicate and curse all and every, magistrates and judges, notaries and scribes, executors, subexecutors, in any way whatsoever interposing themselves in capital or criminal causes against ecclesiastical persons, by processing, banishing, arresting them, or by pronouncing or executing any sentence against them, without the special, specific, and express license of this holy apostolic see; and those who extend license of that sort to persons and cases not expressed, or in any other way wrongfully

abuse it, even though such offenders should be counselors, senators, presidents, chancellors, vice-chancellors, or by any other name entitled."

Here we see the Papal principle brought into operation, by which all the clergy are exempted from law—a principle laid down both in Dens's Theology and in all their works of authority of the Ultramontane school, and, I believe, of the Gallican too. But it is evident from this, that both Bishops and Priests look on the laws of England, as far as they are concerned, as laws which they can have no conscientious obligation to obey, and on all who dare to enforce them against them on excommunicated and accursed heretics.

The 20th section denounces those who invade the Roman territory.

The 21st ordains that this Bull continues in force till superseded by others.

The 22d section reserves all the cases of those who dare to violate this bull to the Pope, and commands that none who do so, can receive absolution at any but his hands, except in the article of death, whether they be kings, emperors, or any others.

The 23d is as follows:—"If by chance any, contrary to the tenor of these presents, should *de facto* presume to bestow the benefit of absolution upon such as are involved in excommunication and anathema, or upon any one of them, we include them in the sentence of excommunication, intending afterwards to proceed more severely against them, both with spiritual and temporal punishments, as far as we shall learn the same to be expedient."

Now, this section evidently can only apply to Popish Priests and Bishops; and what do we see from this? That they are all so bound to the execution of this bull, and to enforce the excommunication which it pronounces on the people, that if they dare to absolve a man who has violated it, they are themselves excommunicated by this bull, and to be proceeded against by the Pope, both in temporals and spirituals—deprived, as by the Bull "*Pastoralis Regiminis*," both of their orders and offices, and unable to obtain pardon but from the Pope himself. What power in the British legislature, or what sanctions of British law can be brought into operation to meet a

system such as this? What man who has common sense needs to be told that this is the code of laws that really governs Ireland, and that the laws of the British constitution are a dead letter on the statute book?

The 24th section declares that no absolution, even from the Pope himself, can avail anything, unless the criminals desist from their offences, and revoke and annul any acts they have done, or laws they have passed against ecclesiastical liberty.

The 25th section is as follows:—"Notwithstanding any privileges, indulgences, grants, and letters apostolical, general or special, granted to the above-mentioned persons, or to any one of them, or to any other persons, of whatsoever order, station, or condition, dignity, or pre-eminence they be, although, as is aforesaid, they were bishops or emperors, or kings, or eminent for any other ecclesiastical or secular dignity; or granted by the aforesaid See to their kingdoms, provinces, cities, or places, for any cause whatsoever, even by way of contract or remuneration, and under any other form and tenor, and with any clauses whatsoever, even though derogatory of those which derogate from them, or even containing that they shall not be excommunicated, accursed, or interdicted by any apostolical letters not making full and express mention, and exact repetition, word for word, of this sort of grant, and of the orders, places, proper names, surnames, and dignities of the said persons: as also notwithstanding all customs, even immemorial, and prescriptions howsoever long, and any other observations whatsoever, written or not written, by which the aforesaid persons and places may be able to assist or protect themselves against these our processes and censures, that they may not be included in them. All which, as far as relates to this matter, and the whole tenor of them all, as if they, nothing at all omitted, were verbatim inserted in these presents, we, considering them as expressed, utterly abolish and entirely revoke: and notwithstanding all other pleas whatsoever which may be alleged to the contrary."

Here it is clear that no possible privilege or contract, oath, bargain, covenant, custom, prescription, or observance can properly protect either a Protestant sovereign, or the subjects of a Protestant sovereign from the effects

of this bull, when the Popish Bishops can by any means get it into operation; and wherever they have a Popish population, there they can work it thoroughly by their Priests. The laws of England, and the strong exclusive Protestant constitution, had secured the abbey lands and church lands there, so long as that power can be maintained; but, when that is enfeebled by the progress of Papal corruption among the people, the grant of the Pope sent over to Cardinal Pole, (for which see the 26th section of the Bull on Restitution,) is here proved, as well as from its own evidence, to be not worth a straw. Whatever Papal power can accomplish, Papal perfidy is ready at the Pope's nod to do, and their laws we see bear them out in it all.

"26. But that these our present processes may be more easily brought to the public knowledge of all persons, we will make the papers or parchments containing the processes themselves to be appended, in the city, to the doors of the church of St. John of Lateran, and of the church of the Prince of the Apostles, that those whom processes of this sort concern may not be able to pretend any excuse, or to allege any ignorance, as if they had not come to their knowledge, or as if they were ignorant of them, since it is not likely that that should remain unknown which is openly published to all."

The next four sections of this bull insure its universal publication and reception. They are as follow:—

"27. Moreover, that these processes themselves, and these present letters, and all and singular the things contained in them, may become better known, the more cities and places they are published in, we, by these writings commit, and, in virtue of holy obedience strictly charging, give it in command to all and singular patriarchs, primates, archbishops, and ordinaries of places, and prelates, wheresoever constituted, that, after they shall have received these present letters, or have knowledge of them, they, by themselves, or by some other, or others, once in the year, or even oftener if it shall seem expedient, solemnly publish them in their churches, when the greater number of the people shall be assembled in them for divine service, and bring them (the processes) back again to the recollection of Christ's faithful people, relate them, and declare them.

"And furthermore, we command that all patriarchs,

archbishops, bishops, and other ordinaries of places, and prelates of churches, as also rectors and others having cure of souls, and priests, secular and regular, of whatsoever orders, deputed by any authority to hear confession of sins, have a copy of these present letters in their possession, and diligently study to read and understand them.

“Our will is, that the same credit as would be given to these presents, if they were produced or shown, shall in all places be altogether given, in judgment and out of judgment, even to copies of these said presents even printed, subscribed by the hand of a public notary, and fortified with the seal of the ordinary judge of the Court of Rome, or of any other person in possession of ecclesiastical dignity.

“Therefore, let no man at all infringe, or with audacious daring oppose this our letter of excommunication, curse, interdict, innovation, innodation, declaration, protestation, abrogation, revocation, commission, mandate, and will; but if any one shall presume to attempt it, let him know that he shall incur the displeasure of the Almighty God, and of his blessed Apostles Peter and Paul.

“Given at Rome, at St. Peter's in the year of our Lord's incarnation, one thousand six hundred and ten, on the sixth of the Ides (that is, the 8th) of April, in the fifth year of our pontificate.”

These four last clauses have been most carefully obeyed in Ireland, since the year 1808, at all events; for then was Dens selected by all the Popish Bishops as the best guide for their Priests to direct the consciences of the people; and, in the 6th volume of that author, this bull is briefed for their instruction.

Thus, as has been shown, while Dr. Doyle was swearing before the Committee of the Lords, and Dr. M'Hale before the Commissioners of Education, that it was not published in this country, not only was it published then by the Bishops to the Priests and by the Priests to the people, but, after they gained the end of their oaths, we see it referred to in their digest of canon law as a law not only in force, but supposed to be universally known and admitted by those for whom these laws were set up as the infallible statutes of their church.

THE PAPAL LAW FOR THE RESTITUTION OF ALL FORFEITED PROPERTY, LAY AND ECCLESIASTICAL, IN IRELAND,

SET UP BY THE ROMISH BISHOPS OF LEINSTER.

A. D. 1832.

CHAPTER II.

THE next Papal Decretal of importance, that is to be laid before the public, is the law which the Romish bishops have set up for the subversion of the Act of Settlement, and the restitution of all the forfeited property of this country. But before we come to the Bull itself, by which this is enacted, we must mark the evidence of those individuals, by whom the principles of this Bull had been previously evaded and denied. It seems a most singular fact that the providence of God had directed Protestant legislators and commissioners to investigate not only the principles of Romish bishops, professors, and demagogues, upon these subjects, but actually to examine them with respect to the identical bulls themselves, before the concession of political power to them. It is a point of no small importance to the full statement of the facts, and enabling the public to form a just opinion of them, to compare the evidence given by these men on all these subjects, and the solemn oaths and professions made by them before the Bill of 1829; with the principles contained in these Bulls and Decretals which the hierarchy have since set up to guide the consciences of the Roman Catholic population.

We have seen Dr. Doyle's evidence on the *Bulla Cœnæ Domini*. We shall now see the evidence of Doctors Murray and Doyle on Property, and also of their agent and tool, Daniel O'Connell; we shall see the united declaration and oath of all the Popish Bishops; and we shall see the evidence of the Professor of Canon Law, in Maynooth, on that identical bull which these bishops have now published, for the Restitution of the Property of Ireland.

The first document is taken from the Report of the Select Committee of the Commons, on the State of Ireland, 22d March, 1825, pp. 237 :—

EVIDENCE OF DR. MURRAY ON PROPERTY.

Have you any reason to think that in the minds of any part of the Roman Catholic clergy there exists any hope or any wish to interfere with the temporal possessions of the Established Church.

Not the least ; there is no wish on the part of the Roman Catholic clergy to disturb the present establishment, or to partake of any part of the wealth that it enjoys.

Nor any objection to give the *most full and entire assurance on that subject by any declaration* that may be required of them? *Not the least.*

Do not you think that if there was an establishment for the Roman Catholic Clergy provided by the State, that would afford an argument to those who object, that they, being Catholics, should pay for the Protestant clergy, as Protestants might then say. We who are Protestants pay for Catholic clergy? I think that would be a very powerful argument.

Though the Catholic clergy of Ireland might not wish to interfere with the property of the Protestant Church, is it not a general feeling among the Catholics, and indeed general amongst a great many of the Protestant communion also, that the establishment of the Church of Ireland should be very much curtailed, that there should be a new modelling of it?

It is a general feeling among Catholics, as well as Protestants, that the establishment is unnecessarily rich; but I do not observe any feeling in Catholics as Catholics, to exert themselves for its curtailment more than Protestants.

That feeling is rather *an opinion of political economy*, than *a religious feeling*?

Exactly so; as religionists, they have no particular feeling?

Is it their disposition to leave the matter entirely with the legislature?

Yes. * * * *

Then, in the event of disturbances with respect to tithe having taken place in particular counties in Ireland, do you connect those disturbances with the circumstance of the inhabitants of those countries being Catholics, or with the circumstance that in those countries the tithe of potatoes was claimed?

I think it more likely that they arose from the nature of the tithe, and from the manner of collecting it.

Have you not found, or have you not collected from your observation, that the insurrections in different parts of the south and west of Ireland, have been directed as much against the payment of dues to the Roman Catholic clergy, as against the payment of tithe to the Protestant.

They have often been so directed against the dues paid to the Catholic clergy, as well as against tithe paid to the Protestant clergy."

This is the evidence of the man who now in the public prints can call the property of the Established Church "*a blood-stained impost*" and set up that Bull, which the reader will next peruse, for his priests to direct the consciences of the people by which they are stimulated to resist it.

The next evidence adduced shall be from the pen of Dr. Doyle, who, in 1826, addressed a letter amounting to a volume, to the Earl of Liverpool, in which he laboured to exculpate the Popish Church from all the crimes imputed to her, of perjury, persecution, invasion of property, and religious liberty. There seemed a peculiar treachery in the conduct of this man, for while, as we shall see, he tries to persuade Lord Liverpool and the Protestants of this Empire, that the admission of Popery to power would give increased security to the property of the Church, and refers Lord Liverpool to his evidence on oath on the subject; and while he joins his brother bishops in that awful act of deliberate perjury, the oath which they all gave and subscribed as their

oath and declaration to the Protestant public ; this was the very man who not only joined Dr. Murray in setting up this Bull for the direction of the consciences of the people, but he was the man who first set the example of carrying its provisions into effect, by directing the consciences of the people against it, stimulating them by himself, and through his priests, to resist that very property which he had sworn he "would use his best efforts to defend," and published his celebrated manifesto to Lord Farnham, in which he expressed his hope that "the hatred of the people to tithe would be as lasting as their love of justice."

Let the reader, now, especially the Roman Catholic reader, mark this Bishop's letter. Let him recollect that this is one of those men, who profess to be the infallible guides of his immortal soul ; let him carefully mark the facts submitted to him here, and compare the principles professed to Protestants, with those set up in this Bull, for the secret use of the Priests in directing his conscience in the confessional.

The following is an extract from the "Essay on the Catholic Claims," by Dr. Doyle.

"So little, my Lord, am I disposed, in the event of our question being settled, to interfere with the Church Establishment, that when a gleam of hope (and it was but a gleam) beamed upon my mind, of that happy consummation, *I took the liberty of suggesting in my examination before your Lordship, how the collection of tithes in Ireland could be rendered less onorous and odious ; whilst in reply to a question proposed to me on the same subject, I gave on my oath the following answer :—*"I conceive that the removal of the disqualification under which Roman Catholics labour, *would lessen considerably those feelings of opposition which they may at present entertain with regard to the Establishment ; chiefly for this reason, that whilst we labour under the disabilities which now weigh upon us, we find that the Established Clergy, who are very numerous and very opulent, employ their influence and their opulence in various ways, to oppose the progress of our claims ; and I do think that if those claims were once adjusted, and the concessions which we desire granted, the country would settle down into a habit of quiet, and that we would no longer*

feel the jealousy which we now feel against the clergy of the Established Church, because that jealousy arises chiefly from the unrelaxed efforts which they have almost universally made to defeat our claims. *We would view them then, if those claims were granted, as brethren labouring in the same vineyard with ourselves, seeking to promote the interests of our common country.*"

It would be an insult to the understanding of the reader to point out the spirit of candour, of charity, of regard for the solemnity of oaths which appears to pervade this passage. Dr. Doyle reminds Lord Liverpool, not only that these were his principles, but to silence any possible doubt of their sincerity that could arise in his Lordship's mind, or that of any other individual, he reminds him that they were his principles, ratified by his oath. "*I gave on my oath the following answer,*" he says. Let this be borne in mind. We now pass from the oath of one Bishop to the confederated oath of the whole body of them. We have in the next document their principles set before the Protestants in their declaration, given as their solemn oath, and signed by every one of them, and appended to this book of Dr. Doyle's.

EXTRACT FROM THE DECLARATION AND OATH OF THE
ROMAN CATHOLIC BISHOPS, 1826.

"The Catholics of Ireland, far from claiming any right or title to forfeited lands, resulting from any right, title, or interest, which their ancestors may have had therein, declare upon oath, 'that they will defend to the utmost of their power the settlement and arrangement of property in this country, as established by the laws now in being. They also 'disclaim, disavow, and solemnly abjure any intention to subvert the present Church Establishment, for the purpose of substituting a Catholic Establishment in its stead. And further, they swear that they will not exercise any privilege to which they are or may be entitled, to disturb and weaken the Protestant religion and Protestant government in Ireland.'"—*Dr. Doyle's Letter*, p. 302.

It is a pity the names should not be transmitted to posterity of those bishops who subscribed this Oath and Declaration; and as it must be frequently referred to, they shall be recorded in the following page.

†Patrick Curtis,	†Daniel Murray,
†Oliver Kelly,	†Robert Laffan,
†Farrell O'Reilly,	†J. O'Shaugnessey,
†Peter M'Loughlin,	†Thomas Costello,
†James Magauran,	†Kearan Marum,
†Geo. T. Plunkett,	†Peter Waldron,
†James Keating,	†John Murphy,
†Charles Tuohy,	†James Doyle,
†Edward Kiernan,	†P. M'Nicholas,
†Patrick Kelly,	†P. M'Gettigan,
†Cornelius Egan,	†Edmund French,
†William Crolly,	†Thomas Coen,
†Patrick Maguire,	†Robert Logan,
†Patrick M'Mahon,	†Patrick Burke,
†John M'Hale,	†John Ryan.

These were the men whose names were affixed to this Oath and Declaration—and these were the principles they were professing avowedly to the Protestants, while Dens was the standard of their secret conferences, (or the priests, and the Notes of the Rhemish Testament, their infallible exposition of Scripture for the people.

We shall next produce the evidence of Mr. O'Connell before the Committee of the House of Lords on the state of Ireland, 11th March, 1825.

DANIEL O'CONNELL, ESQ.

“What are the facts upon which the conscientious opponents of the claims of further privileges to the Catholic's rest, and upon which you think, if better informed, they would withdraw their opposition?”

“We understand that some extremely high names, and there cannot be higher possibly than some of them, rest their opposition *on the danger of the reassumption of the forfeited estates*. There were opinions published of persons of rank and weight, that the Catholics, if admitted to the administration of justice, would not do equal justice to Protestants as well as Catholics—opinions that Catholics looked for the establishment of their church in the room of the present Established Church—that they looked for a *transfer of the ecclesiastical property*—that they looked for the means of oppressing the Protestants of Ireland, and obtaining a Catholic ascendancy

in the room of the Protestants. These appear to me, from my present recollection, to be the facts upon which it seems there is a conscientious objection to the admission of the Catholics; and I should wish to say, *that if they were founded, or any of them founded, I should certainly admit them to be most valid objections to Catholic emancipation. I know that there is not the least danger of the reassumption of forfeited estates.* The forfeited estates are of two natures—estates which belonged to the church when it was a Roman Catholic Church, and estates which belonged to individuals who were Catholics and forfeited. Now I know that in practice the more recent forfeitures, which would be of course the most exposed to danger of reassumption, are considered now the best titles to be purchased by Catholics. I know *that there is an impossibility at present in tracing out the persons who, if there were a reassumption, would have what would be considered legitimate title to those forfeited estates,* even the most recent, or so great a difficulty, as to amount in any one case in my judgment to an impossibility; but take three, or four, or five cases, I would venture to assert, and I do assert it to amount to an impossibility. *The forfeited estates are now constituted the properties of the Roman Catholics. I do not know a Roman Catholic who ever purchased any thing but a portion of a forfeited estate, forfeited either by the church or by private individuals;* so that I can state with confidence to the committee, that all the estates the Catholics have purchased since 1778, have been forfeited estates. Then the Catholics have a number of leases for lives renewable for ever, and leases of lives and valuable terms of years; all that I know, and I believe the proposition may be stated universally, are upon forfeited estates. Of course if there was a re-assumption, the Catholics would lose those. In my own individual instance, if I may be permitted to say it, I have but one small property that was not forfeited; the rest, which although comparatively trivial, is of course of great importance to me, is either forfeited by individuals, or forfeited by the church, for I have both. The property I allude to as forfeited by the church, belonged to the priory of the Canons Regular of St. Austin, in the Barony of Iveragh; the parish which is still called the Priory parish. The word forfeiture certainly is not an

applicable term, but the term of reassumption would apply to both; it was confiscation. All the property of both my brothers—and they are each of them quite independent, is forfeited estates, if I may use the expression of one or the other kind; for my youngest brother, before I came here, completed a purchase of a fee simple estate of about £700 a year, that was forfeited by a Colonel Roger M'Killigut at the usurpation, it appearing by the patent of the family of Morris, that it had been so forfeited, stiled in the book of distributions of an Irish Papist. My other brother has one estate that produces him £1,000 a year at present, and being set on determinable leases, the reversion is very valuable. That was the estate of the Abbey of O'Dorney, called in the ancient records, the Abbey of Kyrie Elison; it was a mitred Abbacy, and the Abbot was a Lord of parliament. I mention these individual instances to shew, that the Catholic gentry are all interested in maintaining the present system of property—that the Catholic farmers are all interested in maintaining the present state of property that is derived under the Acts of Settlement, and those patents; and I would venture to assert, that there is nothing that would be so likely to create a civil war in Ireland among the Roman Catholics, as any attempt to alter the Acts of Settlement, or look for the old heirs or successors to those properties—all the intelligence of the Catholics of the country—all its moral vigour, would certainly take as strong a part as prudence and conscience permitted them, to oppose such an alteration.

“ You state that it would be totally impossible to trace any persons who were entitled to landed property among the laity; what objection would there be to the church setting forward her old rights; the church having a perpetual succession, and perpetual descent, and claiming the Abbey and Church lands, which have been forfeited?

“ *That Catholics would resist that precisely as much as any others would.* An immense number of Catholics on the estate of the Earl of Limerick would, to my knowledge, resist it most strenuously.

“ You do not conceive that there would be any danger of the Roman Catholic Church reclaiming those lands, the Church having perpetual succession?

“ To my knowledge, not the least, and no Protestant

would resist it more strenuously, to the loss of life, than the Catholics would. *We know that in point of religion the title is now gone out of the Church, and could not be reassumed without the law of Ireland giving it again to the Church ;* and the making of that law we would resist, feeling as conscientious Catholics, that the land is ours."

Such is the evidence of Daniel O'Connell. Now, as it is the Editor's intention merely to state facts, he will only point out in the evidence of that individual the loop-hole which he leaves for the Papal hierarchy to bring him with a clean conscience out of it. He admits that any of the objections which he specifies would be valid against Popish emancipation. He tells us the Roman Catholics would resist the subversion of the Act of Settlement as "*far as prudence and conscience permitted them.*" But neither "*prudence*" nor "*conscience*" permit him to resist a Bull of the Pope set up by his bishops for the priests to direct his conscience; on the contrary true religion commands his submission to it, and how devotedly the gentleman obeys, is a fact which the Editor need not attempt to dwell on.

The next document is, the examination of Dr. Nicholas Slevin, Professor of Canon Law in Maynooth, before the Commissioners of Education who examined him on this very Bull. The Commissioners, or some of them who had seen this document, knew that it was calculated to overturn the Act of Settlement, and that if once the Roman Catholics could obtain political power, and that this law was to be the standard of their principles, it must produce eternal efforts on the part of Popery, to overturn all Protestant property in Ireland, therefore they examined this professor on this very Bull.

We find in the Appendix to the 8th Report of Commissioners of Irish Education, the examination of N. Slevin, D. D. of which the following are extracts, 4th December, 1826, page 229.

"The Commissioners now beg to call your attention to another Bull, entitled "*Concerning the estates of the churches which had been once in the possession of Infidels, and afterwards fell into the hands of the Christians,*" issued by Pope Benedict XIV. in the year 1752, and addressed to the Secretary of the Sacred Congregation de

Propaganda Fide; the whole of this Bull appears to be a careful exposition of the Canon Law upon this subject; the Pope declaring in the third section. (Here follows a long quotation from the Bull.) The question is, would it not follow, that the Roman Catholic Church retains, through all times, a right to any landed or immoveable property which she may have lost in an unjust war?

I must beg to observe in the first place, that the Roman Catholics do not consider themselves bound to vindicate all the decisions of Popes. I had occasion to state in my answers to former questions, that the decisions of Popes, in particular cases, are not at all considered as doctrines of faith, or rules of morals by the Roman Catholic Church, or as binding on Roman Catholics in general. In order to corroborate the answers I have already given, I will beg to read a short quotation from Verron's Rule of Faith, which I have stated to be generally received by Roman Catholics as a concise and accurate statement of Catholic doctrine. "All Catholics agree that the Pope, as Pope, with his Council, and even with a general Council, may err in particular controversies of fact, which must depend on the information and testimonies of men." I beg further to state, that the Pope, in the rescript now under consideration, does not give any decision; but states, that he thinks it prudent to abstain from giving any decisive judgment, and merely delivers his opinion on the matter, as appears from these words:—"This is what moves us to resolve, until we are better informed, not to come to a determination on the instructions to be given to the Archbishop of Antibaris." Hence I conceive, no inference whatever can be drawn from the rescript before us, as it is a mere opinion advanced by the Pope, and not a decisive judgment." * * *

Appendix, No. 32, Examination of the Rev. N. Slevin, 5th December, 1826. page 233.

"Are these any of the principles laid down in the Bull under discussion by the Pope, in the three sections read to you on a former examination, which you conceive not to be the canon law of Ireland, nor to be principles in any manner binding on the conduct of Roman Catholics in Ireland? and if so, the commissioners would request you to state the particular principles which you conceive not so to apply in Ireland.

“I consider that the abstract principles of natural justice set down in the rescript before us, are not only applicable to Ireland, but to all countries ; with regard to the principles of canon law to which the Pope alludes, they are few, and confined to the following ; 1st. the canon law exempting church property from the evils consequent on war ; 2ndly, the canon law regarding restitution in cases of theft ; and 3rdly. that which establishes the conditions of prescription. The author of the rescript seems to confess that the canon law exempting church property from the calamities attendant on war is already obsolete, and therefore, is not binding in any country. With regard to the canon law relating to restitution and prescription, a general proposition has been established, that the canon laws relating to property, or temporalities of any kind, are binding in any country, no further than they are sanctioned by the municipal laws of that country. In all Catholic countries, the Canon law binding in that country, is sanctioned by the Municipal law of the country, and the Ecclesiastical tribunals are authorized and sanctioned by the state ; the church property enjoys immunities in all those countries, and the Ecclesiastical courts alone take cognizance of causes relating to it. In the Ecclesiastical courts established by law, cases are decided according to the Canon law ; but in countries where the Canon law is not supported by the Municipal law, nor the Ecclesiastical tribunals authorized by law, nor the immunities of the church sanctioned, all Canon laws relating to property can have no application at all. This I conceive to be the state of this country, with regard to Roman Catholics ; therefore, any thing to be found in the Bull before us, or indeed in the whole body of the Canon law relating to property, can have no application whatever in this country, in which the property of the Roman Catholic Church is not acknowledged, and her Ecclesiastical courts are not sanctioned by law, nor her Canon law recorded. I recollect to have read in Blackstone’s Commentaries, that the Canon law in general is binding by the laws of the country, except in the cases in which it may have been modified by occasional Acts of Parliament ; however, the Canon law thus sanctioned by the English laws, can only apply to the Protestant Church, which is the only Church to which the law gives civil rights as a corporate body.”

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Examination continued p. 235.

“Do you not conceive that the transfer of the property formerly belonging to the Roman Catholic Church which has taken place to the Protestant Church, is, or not now to be considered a lawful transfer?”

“I consider that it is now a lawful transfer, and has been such for many years; it would not be an easy matter to point out the period precisely when it became a lawful transfer; but I may state in general, that the transfer became lawful when the possessors of Church property could not be molested in their possession, without disturbing the public peace and tranquillity, and the security of property in the country. We consider, indeed, that the spoliation of our church in the commencement was unjust, but we also consider, that by lapse of years, like other usurpations, that also has been sanctified by time, or that period of time is what I have already pointed out, that is, when the possessors could not be molested in the possession of it, without endangering the welfare, and shaking the very foundation of the state.

“Do you consider that inasmuch as the property which formerly belonged to the Roman Catholic Church, has been transferred for more than two centuries to the Protestant Church, and as the Catholics have submitted to that transfer, and have sworn, and do swear to maintain the settlement of property in this country, that the Established Church is now, to all intents and purposes, the legal owner of that property?”

“I consider, that the present possessors of church property in Ireland, of whatever description they may be, have a just title to it, on various grounds; 1st. on the ground of a lawful transfer made by the government of the country; for though, as I mentioned, Catholics may consider the original transfer to have been unjust, still they all must, and do allow, that in the course of time, the transfer sanctioned by the government became lawful, that is, when it became necessary for the public welfare to confirm the rights of the actual possessors of church property. 2ndly. on the ground that they have been bonâ fide possessors for all the time required by any law for prescription, even according to the pretensions of the Court of Rome, which requires a hundred years. I con-

sider they have possessed said property *bonâ fide*, because their right was founded on a title acquired from a lawful government, a title of whose validity they entertained no doubt; 3rdly, on the principle that those who might be supposed to have any claim to it, have repeatedly, and in the most positive manner declared, that they freely cede any right which they might have, or might be thought to have to the same; this cessation, or rather declaration that they have no claim, is expressed in the oath of allegiance, which is taken by the Catholics in general in this country, and in particular by many of our bishops and clergy, who never decline it when proposed to them; now those in this country who might be supposed to have any claim to the church property, would be, according to the principles of canon law, the bishops and clergy of the country; then as they have renounced in the most positive manner, and even on oath, all such claims, it follows that the present possessors have a just right to that property, even on the ground of the express consent of those who might have any pretension to it. It therefore appears, that the present possessors of church property in Ireland, have a just title to the same, on all the principles laid down by the Pope, in the rescript before us; 1st. by lawful transfer made by the government; 2ndly. by lawful prescription; and 3rdly. by the consent of those who might have any claim to it; those are the three principles on which the Pope discusses in the rescript, the right of the Antibarians.

“The question remains how far those positions are reconcilable with the canon law; do you think they are reconcilable?”

“Most certainly, they are perfectly reconcilable to the principles of canon law, as they are understood all over the Catholic world.”

And with this rescript in particular?

“Most assuredly; for, as I have repeatedly mentioned, they are the principles on which the Pope examines the title on which the inhabitants of Antibaris might possess to the church property in question. For 1st. the Pope examines their title on the principle of war, or right of conquest; he declares as his opinion, that the purchasers at Antibaris did not acquire a title on this ground, because the war was unjust. 2ndly. he examines their title

on the ground of a presumed assent on the part of the former owners; he gives it as his opinion, that such assent cannot be presumed, where there is question of immoveable property; and therefore that the purchasers at Antibaris did not acquire a right on this ground of presumed assent. He again examines the title on the ground of dereliction: he declares as his opinion, that the property in question could not be considered as abandoned, and hence that the purchasers did not acquire a title on this ground; he also denies that they acquired a right by prescription, because they were not *bonâ fide* possessors: now on these grounds, as I have stated the present holders of church property in Ireland hold their title; therefore according to the principles set down or supposed by the Pope, in the rescript before us, the present possessors of church property in Ireland hold it by a just title."

But there is a further point in the next part of his examination. The Pope in this bull refers to the authority of a Romish canonical writer, who stated that property, when taken in an unjust war, would be secured to its possessors on any one of three conditions, p. 250:—

"1st. If the will of the owners consent.

"2d. If the Pontiff give his assent, to support which he adduces the decrees published in the year 1630.

"3d. If it be provided by conventions, entered into between Catholics and Heretic Princes, that Heretics may retain the property of Catholics and freely dispose of them."

Now, what security does the Pope in this bull attach to these conditions, or to property resting on any of them, under the circumstances? He says:—

"Those arguments advanced by the author, and stated a little before by us, are of no weight, or at least very inconsiderable; for when orthodox persons purchase from heretics immoveable property, formerly belonging to Catholics, and taken from them in an unjust war, the presumed will of the owners cannot be present, as has been stated above; but the decrees published in 1630, which refer to moveables, cannot, by a forced application be referred to immoveables—in a word, conventions and agreements entered into between Catholic lay princes and heterodox persons, concerning the possession and detention of ecclesiastical property, are disapproved of by the apostolic see."

The Commissioners proceed in the same page ;—

“The question we would wish to ask you is, whether this is canon law in Ireland?—In one of my former answers I mentioned that Pope Paul II., had issued a bull asserting the right of the holy see to interfere in the alienation of all ecclesiastical property: I mentioned at the same time that this bull was received in some countries and rejected in others, particularly in France and Belgium. Since that period, the Popes claimed the right of being consulted on the alienation of ecclesiastical property: this right, however has not always been granted him—however the Pope still claims it. It is on this principle that Benedict XIV. approves in the rescript the opinion of the German canonist, setting forth that the See of Rome did not always approve of the transfer of ecclesiastical property made without her interference and sanction, in the conventions of princes and heretics. I consider, therefore, that the opinion which the Pope would seem inclined to adopt does not form a portion of the canon law in general, and therefore does not affect Ireland.”

Here he evades the point. But the next quotation from the evidence of this professor fixes the principle which is of importance to this question most conclusively. He is asked, p. 252 ;—

“Is not the amount of the doctrine, then, which you state this, that the Pope claims a right of interfering in the disposal of ecclesiastical property in all cases, although circumstances do not admit of it being effectual in many instances?—I stated that Paul II. had issued his bull with that view, but that this bull was not received and published in all countries. In the countries in which it was published, of course the Pope acquired the right of interfering in such alienation. I have often stated that the Pope possesses no more power over property than what is conceded to him by the state; and applying this principle to the case before us, I say that he possesses no power in the alienation of ecclesiastical property but that which the state assigns him. In the countries where the bull *Ambitiosa* was received he obtained that right. Where it was not published or received, he possesses no such right. The See of Rome, it is true, claims it generally, but the claim is not generally acknowledged.”

Observe most particularly the principle throughout

on which he evades the force of the bull—namely, that it is not published.—But mark the statement as clear and conclusive, that in countries where a similar bull is published, there the Pope “acquires the right of interfering in the alienation.”

Such was the evidence of this man upon his oath, such his Jesuitical evasion of this Papal rescript. Thus these bishops swore separately and collectively. Thus O’Connell swore—thus their professors swore—and yet what was the fact? That the moment they succeeded in gaining credit by their oaths, the moment they effected their purpose in gaining emancipation, that moment the bishops of Leinster set up the identical principle which they and their brethren had all been disclaiming on their oaths; as the Papal law for Ireland, by which the consciences of the people were to be directed by their priests, and this identical Bull was the Bull to which they referred, and which they cited as their authority for so doing.

The following is the extract from the supplemental volume to Dens, by which the intentions of the Popish rulers of Ireland as to Protestant property, is at once decided.

“RESTITUTIO.

“Bona immobilia ab hostibus in bello injusto capta, puta, a piratis, infidelibus, hæreticis, &c. si emanantur a fidelibus debent restitui proprio domino, nullo exacto pretio ab eodem, quod olim decretum fuit a congregatione propagandæ fidei anno 1630. Quorum opinionem Ben. XIV. admittit in Epist ad P. Nicolaum Lercari Secretarium ejusdem congregationis. Bullar: tom. 3, n. 57. Quod vero ad mobilia, eadem congregatio censuit restituenda esse ab emptoribus legitimo domino, exacto tamen ab illo eo pretio quo empta sunt; in hoc tamen judicium secum Ben. XIV non profert ibidem.—*Supplement to Dens*, vol. VIII. p. 176. Ed. 1832.

Translated thus—

Real property taken by an enemy, suppose pirates, infidels, heretics, &c. in an unjust war, if they should be bought by the faithful, ought to be restored to their rightful owner without any price being exacted from him, which was formerly decreed by the congregation for propagating the faith in the year 1630, whose opinion Benedict XIV. admits in his Epistle to P. Nicolaus Lercari, Secretary of the same congregation.—*Bullarium* vol. 3d.

No. 57. But as to chattel property, the same congregation gave it as its opinion, that it was to be restored by the purchasers to its lawful owner; exacting however from him the price at which it was purchased. In this however, Benedict XIV. does not here pronounce his judgment.

Thus we see it an indisputable matter of fact, that these men make it a matter of conscience and religion with the Roman Catholic laity in directing their consciences in the confessional, that all fortified property should be restored even though bought by them; and thus, while they lay it on the consciences of Roman Catholics themselves to restore it, they fix an *a fortiori* principle into their minds that heretics are to restore it, and thus they make the subversion of the act of settlement, and the spoliation of all Protestant property an act not of politics, but of religion; or in other words, they make in this, as in all other matters, religion the tool to act on the consciences of the people, to effect any object, not, as it is clear, of a spiritual, but of a temporal nature, which the advancement of their own power, and that of their superior the Pope, and the College de Propaganda Fide prompts them to attempt.

We now proceed to give some translation from the Bull itself.

TRANSLATION FROM THE BULL FOR THE RESTITUTION OF
THE CHURCH PROPERTY AND ALL FORFEITED PRO-
PERTY IN IRELAND.—(p. 38.)

The first section states the circumstances of the place on which the question of restitution of property taken in an unjust war was raised for the decision of the College de Propaganda Fide, and all those sections or parts of sections which throw light on the question, or can interest the English reader, are translated.

The title of the Bull, is as follows;—

“Of the goods of churches which being once seized by unbelievers then come into the power of Christians.

“Epistle to Nicolaus Lercari, Secretary of the sacred congregation for propagating the faith, on occasion of the questions proposed to the same congregation by the Archbishop of Antivari.

“Benedict XIV., Pope.

“Beloved Son,—Health and Apostolical Benediction.”

The 1st section is as follows:—“The city of Antibarum, in the Italian, Antivari, called so because it was built on the coast of that country which is now called Albania, opposite to Barium, a state of Apulia, was long since, as you know subjected to the Ottoman yoke, namely, from the year 1571, as Jacob Diego, a senator of the republic of Venice, testifies in that beautiful history of the same republic which he has recently published.—vol. ii. book 7, p. 261. Nor were the Venetians able to recover possession of it, although they attempted to do so with great exertions of valour, both in the year 1648, and also in 1717, as the same historian relates.” * * * *

“Sectio 2.—Our venerable brother, the present Archbishop of Antivari, to be highly extolled with praise for his pastoral zeal, when he had visited his diocese, and had sent the acts of his visitation to the Congregation de Propaganda Fide, requested that light should be afforded, and aid given to him by the same, on the two following heads. In the first head he explains that the Turks having got possession of Albania, had seized a great part of the goods belonging to the churches, of which some were afterwards sold to Christians, but others were given to the same to cultivate. On the second head he states, that some among the Christians, having houses near to churches that had been overturned, and lands contiguous to the lands of the churches, had usurped lands and tenements formerly belonging to the same churches. He, asks therefore, how he ought to conduct himself in these difficulties, and whether any or what remedy can be applied to these evils, declaring he will use the light afforded to him so that by suitable (opportunis) documents he may instruct the confessors, who vehemently desire them. While there are some of the possessors of this property who care nothing on the subject, but others wish to lull the stings of their own conscience, and to be absolved from those censures which they know to be decreed (statutas) and enacted (latas) against those who detain the goods of the Church. The Archbishop adds, moreover, that this same thing which, in making the aforesaid visitation, he found to have happened in his own diocese, happened also in the other dioceses of Albania; so that as they were about to undertake a great work, he greatly feared they might go to excite great tumults and discords.”

“Section 3.—Each of these heads being maturely discussed in the Congregation de Propaganda Fide, the congregation thought that the Archbishop ought, having called to him the missionaries, parish priests, and confessors, to enjoin the same, that they should show to the penitents, that they could not, without condemnation in their own conscience, detain those goods, which, formerly belonging to the churches, then having been seized by the Turks, had come into their hands, whether they had bought them from the Turks themselves or had seized them as being abandoned to their possession; and that, therefore, it was altogether necessary that they should have some legitimate title by which they might comfort themselves (*confovere se*) in the possession of those goods; and that the whole difficulty lay in finding a new legitimate title of this description. Wherefore the congregation itself proposed that those possessors ought to come to the Archbishop, and to lay before him a distinct exhibition of the quantity and quality of the goods which had so come to them from the ancient property of the churches: but that it was to be left to the equity and prudence of the Archbishop himself, that as far as it was lawful, he might provide both for the utility of the churches, and endeavour to procure a new legitimate title for the possessors, by admitting them to new contracts, suppose copyhold (*emphyteuticos*;) even the smallest fines being imposed according to the power which had been granted by us to the aforesaid Archbishop. Finally, it concluded that this facility was to be afforded only to those who, being invited, had come to make the aforesaid exhibition; the contumacious being abandoned to their own destruction. Since all these things have been diligently related to us by you, O beloved son, according to the duty of your ministry, and you have supplicated for a timely concession of a faculty; but we, having devoted some time accurately to inspect and weigh the matter, have now at length determined to reduce to writing our opinion on this affair, which may produce effects of great moment.”

The fourth section comes to the point at once, and shows us what the Church of Rome thinks of a settlement of property taken in what she chuses to call an unjust war. It is as follows:—

“Section 4.—*Truly, it cannot be called into doubt by any one, that whatsoever is taken in a just war, which belonged to the enemy, passes into the power of the conqueror: to wit, chattels into the power of him who shall first have seized upon them, but real property into the possession of the supreme governor, who waged the war, that he may satisfy himself for the expenses of the war; sometimes also, that he might acquire greater power for his defence, and protect himself against future disasters. Likewise, it is beyond all dispute, that all that which is taken in an unjust war is to be restored, since an occupation of this sort is nothing else than formal rapine. So teaches St. Thomas, Secunda Secundæ, Quæst. 66, Art. 8, in the beginning. These are his words:—‘About plunder we must make a distinction, because if they who plunder an enemy wage unjust war, those things which they acquire by force become theirs; and this does not possess the character of rapine; whence neither are they bound to restitution; but if they who seize on the spoil wage an unjust war, they commit rapine, and are bound to restitution.’”*

The rest of this section adduces examples of restitution from ancient history.

“Section 5.—Hence it is plain, since the war in which the Turks seized on Antivari was beyond all doubt unjust, whatsoever was taken and seized by them on that occasion, whether chattel property or real property, they seized it unjustly, and committed real rapine therein; wherefore all reason of justice would demand, that all things should be restored by them to the faithful, whom they unjustly despoiled of their property; or, they being dead, to their heirs and successors. But this is not the subject of the present question, and if it was, it were vain to treat about that which ought to be done in ruined and desperate circumstances. The hinge of the question turns on that property which the Turks sold to the Christians, and which is now detained by the purchasers; and it is demanded, whether those who bought it, or who are the heirs and legitimate successors of those who bought it, can retain it with a safe conscience; or whether they are bound to restore the same to their lawful owners; and that, the rather on this account, because the question concerns property belonging to churches and monasteries, the unjust detention of which is visited

with the punishment of censures ; and also because, since ecclesiastics, as well as foreigners, in wars, are no part of the state that injures, reason demands, that neither the persons of the one nor the other be injured, nor that they be disturbed in their property, as is read in the decretal : *Innovamus*," &c.

The remainder of this fifth section, and all the other sections down to the sixteenth, treat of the opinions of casuists and jurists as to chattel property taken in an unjust war.

"Section 17.—We have said that those things which have been above stated only claim a place in chattel property ; but the decrees published in the year 1630 speak of chattel property, and the above cited authors also speak of chattel property. We have intimated also that it is to be doubted whether any difference of right exists between chattel and real property ; and the reason of this difference is now to be explained by us. The foundation on which the opinion rests, that the faithful may retain with a safe conscience chattel property which they have bought from the Turks, but which was taken by the Turks in an unjust war from other Christian men, is laid in the presumptive will of the original owners, which truly either consents, or at least does not dissent at all, that their aforesaid chattel property may be acquired by others of the faithful. For no fruit accrues from chattel property ; but their owners ought to bear more willingly, or at least with less regret, that they should come into the power of Christians, rather than remain in the dominion of Turks, by whom they would be more easily dissipated ; as Molina well says, &c. But since this reasoning, taken from the presumptive will of the owners cannot be extended to real property which the faithful buy ; as well because the masters lose the accruing profits, as because there is no apprehension of the dissipation of property of this sort ; hence arises that indicated difference of the right which intervenes between the acquisition of chattel and real property ;" (here some authorities as to this are quoted. He then proceeds)—"which things being thus, it has been before concluded by us, that any one may easily contend, that, for the reasons adduced, it may be conceded to the faithful, that they may retain, with a safe conscience, chattel property bought from the Turks, although

they have been seized by them in an unjust war, provided they are ready to restore them to their owner, who may wish to redeem them at the price they have cost; but this cannot be equally affirmed of the purchaser of real property. We now proceed to demonstrate this, by weighing the judgments and reasonings of authors on the subject."

"Section 18.—Father Leonardus Lessius died before the decree of the year 1630 came forth, namely, in the year 1623. In his theological work on St. Thomas, are to be found the resolution of some cases of conscience, in the sixth of which, under which the word 'beneficium,' he proposes to himself the following question, the second in order—'Whether Catholics can buy from heretics ecclesiastical property?' And he thus answers—'That it is not lawful for Catholics to buy the property of churches or monasteries seized and confiscated by heretics, unless with the intention of restoring them in due time to their lawful owners, with all the emoluments and fruits which have proceeded from them; because that property, on the face of it, belongs to another, so likewise the proceeds.' From which it follows, as we shall show hereafter, that the purchaser can never redemand from churches and monasteries the price of property of this description paid by him. But when he foresaw that it would be objected to him, that that property, unless Catholics had bought it, would have remained in the power of heretics who would receive the fruits of it, HE ANSWERS, THAT THIS IS NOTHING TO THE PURPOSE, SINCE HERETICS ALSO SHOULD BE OBLIGED TO RESTITUTION. Finally, he counsels Catholics, that, when treating with the owners of property, they should bargain and enter into new contracts with those, in the occupation of whose property they could retain possession with a safe conscience.

"Section 19.—After the decrees of the year 1630, the following authors wrote, making express mention of them: Verjuys, in the place before cited, recedes from the opinion of Lessius in that which regards the restitution of the fruits: but he agrees with him as far as relates to the restitution of the property, although the owner should not repay to the purchaser the price he had given for it. But he places the reason of this opi-

nion in a pre-supposed good faith, which, if it were really present, might exempt the possessor from the restitution of the fruits indeed, but by no means from the restitution of the property. He says, 'that Catholics possessing *bona fide* monasteries, houses, temples, or any similar real property, can keep them for a time in peace, so long as they cannot be occupied by their proper owners, nor in the mean time are they bound *ad interesse* (qu.) or to pay any thing for the fruits.'

"Section 19.—Arsnekinus, in his 'Theologica Tripartita,' tom. ii. part 2, tract 6, quæ. 10, demands:—

"Whether Catholics can buy the goods of other Catholics seized on by heretics in an unjust war? And he answers that it can be done.

"1st. If the will of the owners consents to it.

"2d. If the Pope gives his assent; to support which he cites the aforementioned decrees, published in the year 1630.

"3d. If, treaties being concluded between Catholics and heretical princes, it should be provided that heretics may retain the properties of Catholics, and freely dispose of them. All which reasoning is foreign from, or does not apply to, the present question. For here this pious author doubtless speaks of real property; for, among the other reasons of his opinion, he weighs the utility and profit to the Catholic faith; to which he asserts, it would be more profitable that property should be in the hands of the orthodox than in those of heretics. 'And truly,' he says, 'for many causes it appears much more profitable that this property should, by such purchase, devolve into the hands of the Catholics, because they could so much more powerfully protect and propagate the faith, than if it remained continually in the hands of heretics;' which reasoning applies to real property, but not to chattel property.

"But these reasons set forth by this author, and just now referred to by us, *are of little or no force*, for when the faithful buy estates, formerly belonging to Catholics, and taken from them by heretics in an unjust war, the will of their original possessors (of which he spoke above) cannot be presumed to acquiesce."

This denies the first principle.

"But the decrees published in the year 1630, which

treat of chattel property, cannot be applied to real property."

This denies the second principle ; now for the last.

" Finally, CONVENTIONS AND TREATIES ENTERED INTO BETWEEN LAY CATHOLIC PRINCES AND THE HETERODOX (OR HERETICS), AS TO THE POSSESSION AND DETENTION OF PROPERTY OF THE CHURCH ARE DISALLOWED BY THE APOSTOLIC SEE : as P. Schmalygrueber proves at length in the first volume of his ' Counsels,' Counsel 15, Qu. 1 ; and these are the conventions to which this forecited author alludes.

" Section 20.—Father Carolus Franciscus a Breno, in his ' Manual of Oriental Missions, tom. ii. lib. 1, c. 3, qu. 21, proposes this question,

" " Whether ecclesiastical property redeemed from infidels, ought necessarily to be restored ; or, at least, some transfer to be made ? (*transactio adhiberi*), and he answers that it is to be restored, as well because the Christian, knowing that it is the property of the Church, possesses another person's property *with a bad faith, as because the infidel robber could not transfer to the Christian purchaser a right greater than that which he himself possessed over the property sold. Therefore if the seller, by the crime of the rapine, had acquired no right over the property violently taken away, occupied, and afterwards sold—so neither, by parity of reasoning, can he who bought it be said to have acquired any right over the same.* Then, finally, because it is a general rule, that he, who, (though ignorant of the theft) buys anything from a thief, is bound to restitution as soon as the true and lawful owner appears.'" The rest of this, and the 21st section do not materially bear on the case.

" Section 22.—Therefore we seem to ourselves by no means to contravene the decrees of the year 1630, if we assert that the opinion is well-founded, which vests the right of real property in its original possessor, so that he may (without any restitution of price) recover his own property, with all the fruits accruing from thence, from him who purchased them for a sum of money from the invaders. For the nature of an unjust war, in which property of this description has been seized on, demands this.

" This also is proved by the opinion of those authors

who teach, on the soundest principles, that he who doubts or suspects that he is buying a stolen article cannot re-demand from the true possessor the price which he paid to the thief.

“The purchaser with bad faith (*malæ fidei*), if he buys a thing which he either knew or doubted, or suspected to be stolen, could not re-demand from the owner of that thing the price which he paid to the thief who sold it, since he has no just title to make that demand.

“These are the words of *Sylvius*, on the *Secunda Secundæ* of St. Thomas.

“The common opinion, also, of those proves this, who teach that even he who bought a stolen article, *bona fide*, either from the thief himself or from another, is bound to restore the same to its owner; nor can he demand from him the price paid for it, as can be seen in the ‘*Summa*’ of Sanchez, lib. ii. (cap. 23, n. 2.) And in the work of Bonacina, tom. ii., ‘*De Restitutione in Genere*,’ dis. 1, qu. 2, punc. 1, prop. 1, n. 4. This is also deduced from the rule which the superior tribunals follow, by whose authority it is decreed, That the property of the churches seized on by heretics, as soon as it escapes from their hands, immediately, *ipso jure*, returns to the churches to which it belonged, as may be seen in the ‘*Decisiones Herbipolen Monasterii*,’ June 10, 1708, confirmed the 17th day of the same month, before Caffarillio, of happy memory, in ‘*Decision*’ 562, n. 1, tom. 5, before Lancetto, the Dean of happy memory.

“So prescribes the far-famed text of Innocent III., in chapter ‘*Sæpe*,’ on the restitution of things plundered. For when the civil law granted the benefit of the interdict, ‘*Unde vi*,’ or of restitution only against him who had thrust a man out of his possession, and against his heirs in general, as the laws, 1 sec. ult., and 2 sec. ‘*unde vi*,’ but not against him into whose power the plundered property had come, as appears from law 7, sec. same title; even though he, when he bought the plundered property, was not ignorant that it was stolen; and that, for this reason, that the interdict, ‘*unde vi*,’ had been directly levelled against the man who had offered the violence; as the words are, ‘from which you have forcibly dispossessed him.’ This disposition of the civil law seemed by no means safe to that great Pontiff, and

therefore he decreed that the remedy of the possessor, '*unde vi*,' might hold good against him who had not, indeed, himself committed the plunder, but who had bought from the plunderer that which he knew to be another man's, and fraudulently taken from him.

"Notwithstanding the rigour of the civil law, we decree that if any one shall have knowingly received such a thing from another, since he succeeds the spoiler as it were in his crime, and against the true possessor, that a remedy shall be had against plunder of this kind by restitution."

"And he gives the following reasons for his decree:—

"Because it differs, not much as to the peril of the soul to detain a man's property unjustly, or to seize on it."

"Finally, the adage of the canon law demands this, which is in the canon '*Rapinam*,' 14 quest. 5, where this is stated, 'To buy that which is plundered is not lawful, unless with the intention that it be restored to the person from whom it was taken.'

"Section 23.—But if these things which have been said, have a place in the case of those who buy lands seized by unjust invaders, and these are bound to restore them without any price, by what excuse can they defend themselves who, as the Archbishop of Antivari states, have invaded by stealth, lands and tenements belonging to churches and monasteries, and have usurped them by reason of their adjacence or proximity? how can they free themselves from the obligation of restitution, to which they are manifestly bound? The civil laws by no means admit the use of possession for a long time in stolen property, on account of the fault of bad faith.

"But, since a question arose among the ancient sages, whether theft had any place in real property, or only in chattel property; and when the opinion of those prevailed who asserted that theft was only to be understood of chattel property; having then gone on further, they agreed on this, that if any one, without violence, although with bad faith, had usurped the possession of any real property, he could not make property of this kind his own by the use of possession; but another could, who had received this from him *in good faith*, as can be seen in (here is the reference to the law) and also in the

Institutions of Justinian. But neither did the immoderate laxity of the authors of the civil law stop here, who held it sufficient to confer a right use of possession, that good faith should have existed at the commencement of the obtaining possession, not at all solicitous if bad faith had supervened. (Here is a reference.) But the sacred canons of the Church, looking to nothing but equity and the salvation of souls, have taken away many useless subtleties, decreeing that no prescription could be brought in, unless good faith accompanied the beginning, and the middle, and the end of the possession: Since ‘whatsoever is not of faith is sin,’ we define by our judgment of the Synod, that no prescription, either canonical or civil, can avail without good faith; since generally every constitution and custom is to be excepted against, which cannot be observed without mortal sin; whence it is fit, that he who pleads prescription should, at no part of the time, have a conscience of its being another man’s property.’ These are the words of Innocent III., in his last chapter concerning prescriptions. But this good faith cannot be admitted in any of those about whom the present consideration is; since it is not credible that, in such a long course of asserted use of possession, they had no knowledge that the property occupied belonged to the Church.”

It seems of importance to add to this the following:—

Section 26.—When in the time of Mary Queen of England, the most weighty province was committed to Reginald Cardinal Pole of happy memory, of reconciling England itself to the Church of Rome. The Pontiff, Julius III., in a brief dated March 8th, 1554, granted to him the faculty with reference to those who had unjustly seized on the possession of ecclesiastical property, and who might return to the bosom of the Roman Church, of entering into an agreement and arrangement as to the profits unjustly received and the chattels consumed, “having restored first, if it seem to you expedient, the real property unduly detained by them,” as may be seen Tom. 4, *Conciliorum Magnæ Britanniae*. But because in the execution of the matter it was probably discovered that these faculties were too confined, in another brief dated June 28 of the same year, he bestowed on the Cardinal, “with reference to any pos-

sessors or retainers of the property of churches, whether chattel or real, in the aforesaid kingdom, for whom her serene Majesty Queen Mary herself shall have interceded, a full and free power of our authority as to the goods unduly detained by them, of treating, agreeing, arranging, compounding, according to your own judgment, and dispensing with them that they should retain the aforesaid goods in their possession, without any scruple—of consulting and doing all and singular other things which shall have been in any manner necessary and opportune in these matters and about them, saving however in these, in which, on account of the magnitude and weight of the affairs, this Holy See seems to you justly to be consulted, our good pleasure and confirmation and that of the aforesaid See.” This brief is published in the aforesaid volume 4, p. 102 and 103, and in the annals of Raynaldus, in the year of Christ 1554, num. 8.

But the aforementioned Cardinal, “lest new commotions should be thence excited, all ranks demanding and pressing, was obliged to declare in a public instrument, in the name and authority of the Pope, all persons for ever secure and free from canonical punishments and censures as to all goods and possessions of this description.” These are the words of Spondanus in the same year 1554, num. 4. To these agree Sanderus de Schismate Anglicano, lib. 2, p. 349, edit. Rom., an. 1586. Devanzatus in sua historia Schismatis Anglicani, edit. Florent. an. 1628, p. 91, who all equally concur in celebrating the prudence of the aforesaid Cardinal, by which he transacted a most difficult affair, preserving the dignity of the Church.”

The review of this Bull, as compared with the principles of the men who have published it, leaves not the slightest possible doubt of their object and intention in its publication. The Bull itself is perfectly clear. The principle of restitution laid down in it, from beginning to end, hinges upon one single point, namely, whether the property to be restored has been taken in an unjust war or not? If it has, then whether it be ecclesiastical or private property, no matter by what laws, what settlement, or what prescription it may seem to us to be secured,—no laws, no settlement, no prescription, can

possibly protect it. Whenever Popery can gain the power or opportunity, restored it must be.

This is clear from the fifth section, with respect to Church property; and there is a remarkable principle laid down in it, viz. that '*Ecclesiastics are no part of the state,*' that is, Bishops and Priests of the Church of Rome do not belong to the state,—they are exempted from its laws,—they are not its subjects,—they are the subjects of the Pope, and those who dare to impugn or subject them to any processes of law before secular courts, are, as we have seen in the Bulla Cœnæ, excommunicated and cursed by the Papacy; so that no church lands could ever be justly taken from them, and therefore all must be given up, that ever have been taken from Popery in any war, even if they have fallen into the hands of Roman Catholics; and for heretics to suppose that laws or treaties can secure them is of all notions the most absurd.

The Bull, it may be observed, is throughout made a case of conscience. This is the great wisdom of Satan, through all the Papacy; he does not use the laws or the policy or the reasoning of the world to protect his religion, but he makes religion the instrument by which to regulate all the laws, the policy, and the reasoning of this world. So, whether it be property, or liberty, or life he chuses to attack, it is all done as a matter of religion. Here it is not laid down that Papists are to take up arms against Turks or heretics, to make them give up property taken in an unjust war. Not at all; that would be making war the foundation on which religion was to be maintained, and thus put the protection of religion into the hands of warriors. The inventor of Popery is too wise for this. No, he makes the restitution of this property a holy case of conscience, which the Priests are to arrange in the confessional,—they are to have the understandings and consciences of all the Romish holders of forfeited property, and of all who ought to gain this property taken by heretics, in their own power, and to stimulate or to restrain them by their holy commands as they please. Thus, instead of making war the foundation, or warriors the guardians of religion, Satan has his ecclesiastics as the rulers of war—they have the mind, and the conscience, and the property of

their poor slaves at their feet: and, when they see the convenient time for the church to move them, they are ready with a holy zeal and holy wisdom for the day of St. Bartholomew, or any other day that is best adapted for their purpose. The Church is the watchword, and religion is the motive. So this is actually the case, even when they put a wretched being to the torture. Look at their canon laws for the regulation of the torture in their standards of Maynooth, and you see the Inquisiter smiles and reasons with his victim with most holy and tender compassion for his soul, as he sits counting his rosary to mark the number of lashes of the executioner,—it is all holy love. (See the translation of their documents, in the Report of the Bath Meeting, of March, 1838.)

So here, in this law of restitution, it is all treated as a pure case of conscience—a pure matter of religion—and St. Thomas, Sanchez, Sylvius, Benedict XIV., and all the Holy Popes and Jesuits sit in judgment on any act of settlement that can be made in a heretical country; and instruct the consciences of the faithful, that they are bound to restitution if they hold any forfeited property under it; and then mark the irresistible conclusion. If the faithful servants of the Church are bound to restitution, then Longé a fortiori the enemies of the Church must be bound to it too. (See Sec. 18.)

Let the 18th Section of this Bull be compared with the evidence of Dr. Murray and Dr. Doyle on Property, (pages 68 and 70.)

Let the whole Bull, and their present conduct, be compared with the confederated oath of the whole body of the Popish Bishops.—(p. 71.)

Let the past and present attacks of O'Connell on Church property, and on the properties of the Irish Protestant landlords be compared with his own evidence. (Pages 72, 73, 74.)

Let all the evidence, all the protestations, all the promises, and all the oaths of Bishops, Priests, and Laymen, abjuring the principle that "*no faith is to be kept with heretics,*"—let all these be compared with the 19th section of this one Bull, in which the principle of treaty, of agreement, of compact, of settlement of property by law, between Protestant Princes and Papists, is plainly

and clearly laid down, and as plainly and clearly declared to be null and void, because disallowed by the Pope. Let it be remembered, that this has been published by the Popish Bishops to govern the poor Roman Catholics of Ireland, since all their oaths were believed and they gained political power; and then let no man in the empire, except a Popish Priest—no man of truth, no man of common principle, common honesty, or common sense, ever say, that Popery is any thing but an accursed apostasy from the Christian religion—a system more debased than Paganism in its morals; and let no man in any department of Church or State arrogate to himself the name of Christian, who instead of making a base compromise with such a system, under the name of liberality or charity, falsely so called; does not speak with truth, with candour, and bold fidelity upon the subject, in his vocation, as opportunity shall present itself or duty demand, and call in a spirit of Christian kindness and regard upon his poor Roman Catholic countrymen, who have been unfortunately born under its degrading influence, to come out, with their Protestant fellow subjects, and protest against it, as a system that cannot endure the investigation of any upright man, much less the judgment of the Holy God.

And now, with reference to the last section which has been translated, the 26th, what is the actual fact discovered by this Bull, with respect to England? It is this,—that every single acre of church land that has ever been forfeited in that country, is claimed at this moment by the Pope, as subjected to his authority. He has granted a dispensation indeed to those who hold these lands, and who have returned to the bosom of the church, so that they may keep possession of them. But, as to all that are held by heretics, let them rest assured that if ever Popery should prevail in England, so as to be able to assume the reins of power, forfeiture, or subjection to the Pope is the alternative proposed to them. Dugdale's Monasticon is on record against them. They may flatter themselves, as they do in their present indolent and ignorant security, but it is more likely, if Protestants continue in their present state, that the judgment of God will consign them to the dominion of the Papacy, within twenty years to come, than it was ten years ago, that

half the Irish Bishops, and more than one-fourth of the income of the Irish clergy should be thrown as a sop to Popery, by a Sovereign of the House of Hanover, and by the Protestant members of a British Parliament,—that the Bible should be withdrawn as the standard of instruction, even for Protestant children, from the National Schools of Ireland—and that the government of England should have been so thoroughly debased, that, in order to purchase the favour, and the political support of Popery, the almost entire patronage of the Irish government should be thrown into the hands of a Papal perjurer. If every person in the empire can name the individual, and if every honest man in the empire is disgusted not only with the openness and the impunity, but still more with the reward of his crimes, then names and circumstances are unnecessary to the illustration of the truth.

THE PAPAL CANON

SET UP BY

THE ROMAN CATHOLIC BISHOPS

FOR THE

EXTERMINATION OF HERETICS OUT OF
THEIR DIOCESES, A. D. 1832.

CHAP. III.

The next infallible canon which these Most Reverend, and Right Reverend Gentlemen have set up for their Priests "to direct the consciences of the people committed to their charge," is the justly celebrated **THIRD CANON OF THE FOURTH LATERAN COUNCIL**. As this law, in former days, was known to have been the watchword of persecution, and the herald of destruction to the Albigenses and Waldenses,—as it had been transcribed in letters of blood upon the pages of European history—as St. Bartholomew and 1641 bore witness to its cruelty, it was natural that there should have been an anxious investigation on the part of the Protestants of the British Empire, as to whether this infallible canon was still in force in the world, or whether it had been repealed, or become a dead letter on the statute book of Papal intolerance. For this purpose the Bishops of the Church of Rome were subjected to several searching examinations; and the result of these examinations will be seen in the following documents.

The first are Extracts from the Examination of Dr. Crotty, now Romish Bishop of Cloyne, then President of the College of Maynooth, before the Commissioners of Education, October 20th, 1826. *Appendix to 8th Report of Commissioners, p. 82.*

“You are aware of the objections which have been occasionally made to the principles of Roman Catholics, in consequence of the Acts of the Third and Fourth Councils of Lateran? I am.”

“By those councils it was enacted to the effect, that sovereigns who protected the persons who maintained the heresies mentioned in those Councils should be deposed. Are the Acts of those Councils by which those sovereigns were deposed, considered by you or by the Professors of Maynooth merely as laws applied to the particular circumstances of the moment, or are they considered as decrees of faith?

“Many writers, and amongst them some Protestant writers, such as Collier, deny altogether the authenticity of the canon that is generally supposed to have been made by the Fourth Council of Lateran on this head: but supposing the canon to be genuine, Catholics hold that it is not to be attributed to the Council as merely an ecclesiastical assembly, but as one composed of the representatives of the different Catholic sovereigns of Europe at that time, and that the canon was a mere political enactment for the suppression of heresies, the leading doctrines of which were considered incompatible with the peace of those countries, and with the rights of the sovereigns. Catholic divines, therefore, generally hold, that no point of doctrine was proposed by the said canon as a matter of faith, to be believed by the Catholics at large, but that it was a practical measure adopted by the concurrent approbation of Church and State, and intended to effect purposes connected with the peace and tranquillity of both. Neither, therefore, the College of Maynooth, nor any Catholic divine, with whose works I am acquainted, ever considered it as a matter of belief, that Catholics are bound by the said canon to acknowledge in the Pope, or in a general council, the deposing power.”

Examination continued, October 21st, 1826.

The Fourth Council of Lateran is understood to have decreed this canon—

“*Si dominus temporalis requisitus et monitus ab Ecclesia, terram suam purgare neglexerit ab hæretica fæditate, per Metropolitanos et cæteros provinciales Episcopos vinculo excommunicationis innodetur; et si satisfacere*

contempserit infra annum, significetur hoc S. Pontifici, ut extunc ipse Vasallos ab ejus fidelitate denunciaret absolutos, et terram exponat Catholicis occupandam, qui eam hæreticis exterminatis, (id est ex vi vocis *expulsis*) sine ulla contradictione possideant salvo jure Domini principalis; dummodo super hoc ipse nullum præstat obstaculum, eâdem nihilominus lege servatâ circa eos qui non habent dominos principales:—Do you consider that canon to be a canon of universal and permanent force in the Roman Catholic Church?

“I do not: that was the canon to which I alluded in my answer to the last question proposed to me yesterday; and I considered it to express the practical means which a council, as I said before, composed, both of the temporal and ecclesiastical authorities, thought it necessary to adopt for the suppression of a sect, whose tenets and practice were not only anti-Catholic, but anti-Christian, and ruinous to the countries in which they appeared, and not as a declaration of the church proposing to us an article of its belief. I beg leave to add, that the church, as far as I have been able to ascertain, never at any period considered it in this latter point of view, that is, as composing an article of faith. No such tenet has ever been introduced into any profession of Catholic faith.

* * * * *

“When the Council of Lateran sat for the purpose of making decrees with respect to articles of faith, is it understood that the temporal powers were represented in the Council?

“The temporal powers were even then represented in the Council, but in the Catholic Church they never interfere when there is a question of faith, unless through those divines whom the different powers send to the Council, and who have the right of speaking, and explaining, but not of voting, when there is a decision of faith to be given. This is exclusively the right of the Bishops.

“Supposing that part of the canon which has been alluded to in your former answer to have been, as has been expressed, merely ‘*accommodata temporibus atque negotiis*,’ did it not, however, express a principle then adopted by the Roman Catholic Church?

“When a Council or any other body adopt a certain proceeding, we may presume they conceive they have a right to do so. In this sense, it may be said, that the words mentioned express by implication a principle, which seemed to be practically adopted by the persons then sitting in the council; but not one that they proposed to the Catholic Church to be believed in the manner in which the decrees of Councils regarding faith are, or should be proposed.

“Was not the Roman Catholic Church represented fully in that Council?

“Certainly.

“Did not that Council adopt that principle,—at least, for that time?

“In practice it did.

“Did it not acknowledge the principle of its practice?

“Merely acknowledging a principle by acting on it, is not sufficient to make it an article of Catholic faith. It must be proposed by the Council to the church dispersed, as an article of faith, and necessary to be believed by all Catholic Christians.

“The present question is, whether the principle was not admitted and adopted by that Council for some purposes?

“In practice it would seem to have been the case, but all Catholics contend, that such an inference drawn from the acts of a Council does not imply such a decision on matters of faith, as leads Catholics to hold the principle which might appear to be thus deducible from the conduct of the Council.

* * * * *

“May canons of the Roman Catholic Church, which do not regard faith or morals, but which impose punishment for particular offences, become by desuetude of no force, in like manner, as if they were expressly repealed?

“Certainly—like all other human laws, they may go into desuetude when a series of occasions has occurred for putting them in execution, on which they were not enforced. *The canon of the Council of Lateran, so often alluded to, could have no force but from the recognition of it by the states of Europe, their sanction having long since been withdrawn; the canon is at present a dead letter.*

“ You have been asked, whether any Pope had ever given up the power of absolving subjects from their oath of allegiance. Is there, according to your knowledge, any Catholic state of Europe, on this side the Alps, which has not made laws distinctly against that power?

“ I believe there is none, as it is a general practice, as far as my knowledge goes, in Catholic states, to prohibit the publication of any rescript from the Pope; and in some countries, though these rescripts should contain nothing appertaining to faith, until the temporal power shall have first been satisfied that there is nothing in such rescripts derogatory to the rights of the sovereign. Such is the practice, as I have been informed, in France and Spain, and I know it to be the case in Portugal by my own experience.”

Dr. Crotty was likewise examined as to the 27th Canon of the 3rd Lateran Council, on which he gave similar answers, of which the value will be seen in the sequel; but he adds a deliberate and well-digested note to his *vivâ voce* examination, which it is desirable to quote here. See Appendix to 8th Report of Commissioners of Education, p. 87.

“ To sum up the substance of my answers to the foregoing questions, and to prevent their being misunderstood, I request that what follows may be added.

“ I acknowledge, that in the Councils of Lateran and Constance, laws were enacted, inflicting severe temporal punishments on the persons who, at the periods of those Councils, were labouring to subvert the Catholic faith in different parts of Europe.

“ It is manifest, likewise, that by those laws it was ordained, that temporal lords who favoured or connived at the introduction of heresy among their vassals or dependents, should be excommunicated: and, if before the expiration of a year they did not give a satisfactory account of their conduct, that they should moreover forfeit the allegiance and fidelity of their said vassals. I consider it probable, too, that these may have been suggested by the ecclesiastical portion of the Councils, and recommended by them for the adoption of the sovereigns or temporal princes, who assisted personally, or were represented by their proxies at those Councils.

But I see nothing in the acts of those Councils from which I can infer, that the Bishops composing them thought themselves, and much less that they meant to oblige me, as a Catholic, to believe, that they possessed, as Ecclesiastics, a right to inflict temporal punishments on persons renouncing the faith of the Catholic Church. The princes of Europe sanctioned the laws thus proposed to them by their approbation, and acted on them in many instances, without any further reference to the Pope."

Dr. Crotty here deliberately admits these positions.

1st, "That these Councils in their canons enacted temporal punishments against heretics.

2ndly, "That they excommunicated the temporal sovereigns who favoured or connived at the introduction of heresy among their vassals.

3rdly, "That they absolved those vassals from their allegiance to those sovereigns when they did not repent.

4thly, "That these principles of persecution originated with the Bishops and other Ecclesiastics in the Council for the adoption of the temporal powers."

But he denies,

5thly, "That these Ecclesiastics meant, that they had a right, as such, to inflict temporal punishments."

Now, if it shall hereafter appear that the Popish Bishops have set up this canon as the present law for Ireland, it follows, on Dr. Crotty's own evidence, that they have set up as law these principles, which in the four first points he admits.

And if it can be further shown that these Bishops have set up this canon as an authority for themselves, as Ecclesiastics, to exterminate heretics out of their dioceses, then, the fact itself demonstrates that they hold the principle, which in the fifth place he affects to deny.

The facts will determine the case: and here, for the present, we leave Dr. Crotty.

The next evidence to be adduced, is that of Dr. Doyle before the Parliamentary Committee; and, as the testimony of this Bishop, compared with his subsequent conduct, is of vast importance in throwing light on the true character of the Papacy—the attention of the reader is most particularly requested to it.

Extract from the Examination of Dr. Doyle before the Committee of the House of Lords, April 21st, 1825. Report, pp. 502—3.

“ Was the Fourth Council of Lateran a general Council ?

“ It is accounted amongst the general Councils.

“ By the Third Canon of that general Council, the doctrine of extermination of heretics is declared, is it so ?

“ Very far from it. The Fourth Council of Lateran, as well as I recollect, was held under Innocent III., and the canon which is called the 3rd, and *which seems to hold the doctrine which is now mentioned, is not found in the acts of that council at all* ; and is supposed by most historians to have been attached to them : this is supposed, amongst others, by the very excellent historian, Collier. Those acts were not mentioned or that declaration, to which allusion has been made, was not mentioned *as a part of the Council, by any writer, for nearly 300 years after the Council itself was held* ; and there are several historians, as well as Collier, who think that the declaration, of which mention has been made, never did form any part of the Council : this is an observation which I felt anxious to make, before I would mention further, that the declaration now alluded to, is not proposed by the Council, in any way, as an article of faith to be believed by the Church. The heresies which then prevailed, and which went to overturn all sound doctrine, were condemned in, I believe, the very first canon, and this, which is now mentioned, was a kind of vote of the Council, that is said to have been adopted afterwards by the Bishops and by the powers of Europe, which were then assembled in a kind of congress ; for in that Council, as Matthew Paris and various other historians tell us, (but him I name as he is one connected with this country, and of very high authority,) there were assembled two Emperors, the one of the east, and the other of the west, the King of France, the King of Arragon, the King of England, the King of Hungary, the King, I think, of Bohemia ; those I recollect, and I believe there were others. The heresies that were broached at that time were such as went to upturn the foundations of society ; for they introduced Manicheism,

they went to favour unnatural crimes, and to forbid marriage as damnable. The princes, therefore, in union with the church and most of the Bishops, of whom 420, I believe, assisted, (and they were at that time barons, and held baronies as well as the others who were present,) they all thought it necessary to extirpate this abomination from Europe; and therefore they passed that vote, *as is supposed by some in the Council, by others after the Council had been closed*; so that, admitting that the decree to which your Lordship has alluded, formed part of the Council, *which I believe it did not*, yet it was not an act of that assembly in its religious or ecclesiastical capacity, but it was an act of the assembly as constituting really and substantially a congress of all the powers then existing in Europe, or, I might say, in the Christian world. But your Lordships will, I hope, particularly observe, that the decree, to which reference is made, is not proposed to any Catholic as a point of faith to be believed, which is the only way for such a matter to be proposed, so as to render it binding on our conscience; but that which has been mentioned is a vote of the Council adopted by those Sovereigns, and by those Bishops, for the purpose of doing away a great nuisance from the bosom of the Christian world."

Having seen Dr. Doyle's evidence on this canon of the Council, we now proceed to Dr. Murray's, and the striking sympathy between these bishops in their testimony shews that their part had been well studied on the case.

Minutes of Evidence before Select Committee on State of Ireland, May 17th, 1825, p. 591.

DR. MURRAY examined—

"Is the authority of the Third Canon of the Fourth Lateran Council acknowledged by the Catholic Church?"

"The Third Canon of the Fourth Lateran Council has no authority whatever in any part of Christendom; it never had any authority in those countries; and it was made for a particular purpose, which has long since ceased. I should premise that it is exceedingly doubtful whether or not that canon was ever enacted in the Council of Lateran: for no ancient manuscript records it; but allowing it to have been enacted, it was done by

the civil authorities of Christendom who were there assembled, either by themselves or by their representatives. There were present, at the council, either personally or by their ambassadors the two Emperors of the east and the west, the Kings of France, and of England, Arragon, Hungary, Jerusalem, (at that time a kingdom,) and Cyprus, and many other inferior potentates. This law was enacted to repress the errors of the Albigenses, which for some time before had been productive of extreme mischief in the south of France, particularly in Languedoc, and which, if not suppressed, threatened the very existence of society itself. Their errors aimed at the extirpation of the human race; and of course society, for its own protection, thought it necessary to have recourse to the strongest possible measures, in order to stop the mischief before it could spread. On that account this decree was made, either after the council, or as some say, in the council itself, but under the sanction of the civil authorities, the temporal magistrates of Christendom who were there assembled; and it is not to be considered so much the act of the Church as of the States general of Christendom. Even the Bishops at that time were, for the greater part, barons, and had temporal dominions themselves. At this general congress, as it may be termed, an agreement was entered into to declare war against the Albigenses, and against those who protected them, particularly the Counts of Toulouse and Foix, and some others; and it was decreed, that those who would oppose this coalition should forfeit their temporalities to the lords in fee or the other members of the coalition. But that council never issued a decree on the subject, addressed to all Christians, to be received as a decree of faith. This was merely a regulation which regarded temporal matters, and was at no time considered binding by any persons, beyond the limits of the jurisdiction of the civil powers there assembled. It is a decree that had so little authority, that though the same system was adopted in this country, at the time when the statute *De Hæretico Comburendo* was unfortunately enacted, there was no reference whatever made to the authority of the Lateran decrees, a proof that it was considered a matter in which this country was not concerned.

* * * * *

Page 593.

“Upon what authority do you suppose that the Third Canon of the Fourth Council of Lateran is not authentic?”

“It is mentioned by some historians (and particularly Collier is referred to) as spurious, and as not having been contained in any ancient manuscript.

“Does not Collier rather state, that there is controverted authority upon that?”

“I have not myself had an opportunity of consulting Collier; I merely speak from reference made to him.

“Have you consulted the earlier writers in respect to the existence of this Third Canon of the Fourth Council of Lateran?”

“I think that quite immaterial; I rest upon its being a canon issuing from a competent civil authority.

“Is there any distinction between the authority on which that canon rests, and upon which the other canons of the council rest?”

“Very great distinction; the first canon proscribes the error itself, and is addressed to all Christians, as an article of faith; the other is merely a regulation. We are not bound by any act of this council, except a declaration of faith.

“What is the mode of distinguishing which canons are declarations of faith; and therefore binding, and which are not?”

“They are generally distinguished by the terms in which they are announced. In the Council of Trent they are drawn into particular canons; and it is said, ‘If any one do not receive this, let him be anathema,’ or some expression of that kind.

“Is that sentence appended to any of the canons of the Council of Lateran?”

“I do not think it is; but there is a declaration amounting to the same thing.”

Here concludes Dr. Murray’s testimony on this subject.

We next proceed to Dr. Doyle’s careful and well-digested commentary on this evidence of Dr. Murray on this canon, and also his remarks on the evidence of the Archbishop of Dublin, Dr. Magee. We find it in his “Essay on the Catholic claims,” addressed to Lord Liver-

pool, 1826; and each progressive advance in the principles of these men will tend to throw increasing light on the facts, which shall follow—

Extract from Dr. Doyle's Essay on the Catholic Claims, page 93. On the evidence of Dr. Murray and his own on the Fourth Lateran Council.

“However during the last session, when all manner of things were inquired into by the Committees of Parliament, and even those decrees incidentally touched on, it might be expected that the evidence then given respecting them, especially by the Catholic Archbishop of Dublin, before the Commons on the 17th of May, would have removed all anxiety which people felt, or affected to feel, touching their operation; but no, they are still presented to us clothed with all the deformity which religious persecution can attach to them, and serve as the chief argument to justify the charge of our paying to the Government a divided allegiance. The origin, nature, qualities, and object of the decree of Lateran, have been so satisfactorily explained by Archbishop Murray in the evidence referred to, that I should not obtrude any remarks relative to it upon your Lordship, did I not find it holding a prominent place in the evidence of Archbishop Magee, as delivered before the Lords' Committee on the 11th May. In reply to a question, whether there are tenets of the Church of Rome which, in his opinion, rendered a Roman Catholic unfit for holding any situation of trust or power in a Protestant state?” His Grace answers: “I think there are, provided the recorded system of the Catholic faith be referred to.” And being asked, “What is that system of recorded faith to which you refer?” he replies, “I hold in my hand the Third Canon of the Fourth Lateran Council.” And after a laboured essay in proof of its authenticity, he relates the substance of the canon, and concludes (p. 745) by saying, “that it gives a power of extermination of heretics, and asserts the power of absolving subjects from their allegiance. “In reply to a question, (p. 746) whether this tenet is asserted in any other, and what authority, ancient or modern?” he replies: “I think the reference to the Council of Lateran in the Council of Trent, makes the decrees of that council binding down to the Council of Trent, and consequently still binding.” As it happened, however, that

there was no special reference made in the Council of Trent to the Council of Lateran, more than to the Gospels, to the writings of Chrysostom, or Augustine, or to the Councils of Orange, or of Florence, or to any other, some of whose doctrines or decrees might have been there quoted, or referred to, or confirmed; and, above all, there was no mention made at Trent of the decree in question, the noble lord who took the trouble of interrogating the most reverend prelate, afforded to him, by a new question, an opportunity of escaping from this inconvenience in which a want of information on these subjects would otherwise seem to have involved his Grace. It is therefore asked, "Does the creed of the Council of Trent include that canon as well as all others? (I need not observe to your Lordship, that there is no such creed as the creed of the Council of Trent.)" But his Grace replies: "Certainly, I conceive so. If I were declaring my creed as a Roman Catholic, if I understand it," (and oh! how sincerely do I wish that his Grace did so understand it before he took upon himself the responsibility of giving evidence relating to it,) "I must necessarily understand the creed of Pope Pius to include the canons "of that council with this and every other." The creed here referred to is a profession of the Catholic faith, published by Pius IV., and has the following clause to which, doubtless, his Grace refers: why he confounds it with the Council of Trent, his Grace best knows. But the clause stands thus: "I likewise undoubtedly "receive and profess all other things delivered, defined, "and declared by the sacred canons and general councils, "and particularly by the Council of Trent." By such reasoning does the Archbishop prove, that the extermination of heretics, and the absolving subjects from their allegiance, is a tenet of our recorded system of faith. "My Lord, it is extremely difficult to reason with a man profoundly ignorant of the subject in debate, and it is still more difficult to convince a man whose judgment is shrouded in passion. It is not for such persons I write, but for your Lordship, who can weigh arguments dispassionately. And first of all, permit me to state to your Lordship what is to be understood by 'things delivered, defined, and declared,' by the sacred canons or general councils. These terms regard such matters only as are

the objects of our faith, and which are delivered, defined, and declared, to all Catholics as such."

* * * * *

Dr. Doyle then proceeds, digressing through one of the long Jesuitical statements which they are all trained to make when occasion suits their purpose as to councils, with which we have at present no concern; and then, after this long tirade, he returns to the point in question, page 110, and makes this remarkable statement on the 3rd Canon of the 4th Lateran Council. How remarkable, how terrible, the sequel will disclose.

"Moreover, from what I have said at the commencement of this chapter, from the definition of ecclesiastical law, as given from Gratian, it is quite clear that the law of Lateran, which by no means included a definition of faith, if it ever had force in these countries, (and it is nearly certain that it had not,) has ceased, not by the failure of one or two essential conditions, but by the failure of them all; not by one mode whereby a law ceases, but by almost every mode in which a law is annulled. Such a law in the present age, (for we will not judge others, lest we ourselves might be judged,) would be immoral, unjust, impossible; it would be opposed to the natural dispositions of the people of this empire—it would be contrary to all the laws, usages, and customs of our country—it would not be suited to the time and circumstances in which we live. In place of being necessary or useful, it would upturn the very foundations of society, and, instead of benefitting the entire community, it would drench our streets and our fields in blood. It has not one condition of those many, without combining all which, it could not, even if it were a law of our Church, continue to be so. It ceased as to its particular end or object when the Albigenses were subdued; it ceased universally when the remote end for which it was enacted, namely, the support of the feudal system, and the maintenance of uniformity in religious faith became impossible; and yet this is that decree of Lateran upon which we are charged with a divided allegiance, and indirectly with perjury and disaffection."

Let the reader bear this memorable statement, this cool, well-digested, laboured, dispassionate statement of Doctor Doyle, as to the canon of this Council, in mind

and carry on the remembrance for a few pages further of this publication.

The last exhibition of the evidence of these two Romish Bishops, Dr. Doyle and Dr. Murray, shall be their conjoint evidence on the subject when examined together before the Commissioners of Education. We have seen how well they had learned their lessons separately, we shall now see how they tried to build up their system together.

Extracts from the joint-examination of Dr. Murray, Dr. Kelly, and Dr. Doyle, before the Commissioners of Education, April 14th, 1825.—See Appendix to first Report, p. 795 to 797.

In the fourth Lateran Council, and the third Canon, there is this passage, “That the Roman Catholics who, under the banner of the cross, shall set about the extermination of heretics, shall enjoy a full remission of their sins as much as those who go to the Holy Land, will you have the goodness to offer any observations that may occur to you respecting that passage? (Dr. Doyle.)

“As well as I recollect, the Albigenses are alluded to in that Council—they were people who revived the horrible crimes of the Manicheans, and indulged in gross vices against nature. The powers of Europe assembled in order to suppress this nuisance, and they enacted, conjointly with the Church, the most severe laws to be enforced against them. The Pope grants in addition, what we call a Plenary indulgence, to persons who would engage in this war against the Albigenses, and the remission of their sins in the same manner as the people going to the crusade could obtain it, and which is to be understood thus—‘the remission of the temporal punishments due to their sins, they might have commuted in as ample a manner as the Church can grant it,’ for, though the Church in its Bulls uses the phrase, remission of sin, it is like the invocation we were just speaking of, and is to be understood in the manner the language of that time was understood, and conformably to similar modes of language used in the sacred Scriptures. When I was asked, for instance, before the Commons, something about the phrase in the Bull of Indiction of the Jubilee, in which there is an expression like to that now mentioned, I answered what I will beg to repeat now—‘That in the Scriptures the name of sin is often given to that which is

not sin, but which is an offering for sin, or in some way connected with it.' So it is said by St. Paul, 'That he who had no sin was made sin for us;' and again, it is said in one of the books of the Old Testament—'they shall eat (speaking of the Priests) the sins of my people.' This phraseology, then, is taken from the Scripture and brought into the Bulls which have been issued, and is to be understood in a sense analagous to that in which it is used in the Scriptures, and that this is the right interpretation of it, is deduced from this—that in all our catechisms which explain the principles of our faith throughout the universal Church, and in all our prayer books, wherever there is mention of an indulgence of any kind, in any shape whatever, it is stated to be a remission of the temporal punishment due to sin, and not of the sin itself; and that one of the conditions, and a necessary one for gaining any indulgence whatever, is, that the person be contrite for any offence he may have committed against God, and if possible approach to the Sacrament of penance.

"You consider the word heretic in the passage just read to you, as exclusively confined to the Albigenses?"

"I believe it referred to the Albigenses.

"You conceive the Council had no reference to future times?"

"Certainly, it is an universal rule with the Church that it never speculates, it always treats of the matter before it, and never goes beyond it. That mode of proceeding is singularly exemplified in the Council of Nice, the Council of Constantinople, the Council of Ephesus, and the Council of Chalcedon, each of which confined itself to a decision upon the simple point of faith which was brought under its consideration at the time.

"Is the passage first read to you from the fourth Lateran Council a matter of faith or a matter of discipline?"

"I can scarcely call it one or the other—it appears to be a matter of policy mixed with faith. I do not know what the heresies were, or what the nature of the decree or vote was to which allusion is made.

"You understand the Council as defining an article of faith, and therefore as a Council of Faith when it propounds an article of faith to the Church at large?"

"Yes, and that in that it is infallible, and in that only."

The Commissioners observe in the Fourth Lateran Council, Canon the Third, the following passages, and which they are informed is repeated by the Council of Constance:—"If any temporal or other princes, being required and admonished, shall have neglected to clear his country from heretical pollution, he shall be excommunicated by the metropolitan and provincial Bishops; and if he shall have refused to make satisfaction within a year, his conduct shall be signified to the Roman Pontiff. That his vassals should be absolved from all obedience to him—his lands should be seized by the Catholics, who, after exterminating the heretics, shall possess it without any dispute." Does that appear to you to recognize the power of a transfer of property in consequence of contumacy, and also the sanction of the extermination of heretics? (Doctor Murray.)

"That is to be explained exactly in the same way as Dr. Doyle has already mentioned; that was a decree of what may be called an assembly of the states general of Christendom, held at Lateran, to consider the means of saving various estates from the effects of that dreadful moral contagion which was spreading in the twelfth century, when heresies were broached, which taught marriage to be a crime, and other doctrines were advanced which were calculated to upturn the very foundations of society itself.—The powers of Europe, assembled together with the Church, agreed as to the necessity of using strong measures to put a stop to this evil, and ordained that any person who would not obey this decree of the assembled powers should be considered as a criminal, and be subject to the punishment that was there assigned for his crime, by this general depository of, as well the civil as the ecclesiastical authority of Christendom.

"Does not that passage go further than pronouncing the punishment of heretics—does it not suppose the case of a prince guilty, merely of the crime of abstaining from clearing his country from heretical pollution?"

"From his not uniting with the other powers to protect his country from the contagion which was spreading, they considered him of course as an enemy, as from those estates in which the contagion was allowed, it would spread to the rest.

"Is it to be understood that that particular decision of

the Council flowed from the inspiration of the Holy Spirit or not?

“That is not one of the cases in which we say the Council is infallible—it is only infallible where it propounds to the Church a matter of faith; but in such a matter as that, it is as liable to err as any other society, and even in any reasoning on which its decisions are founded it may go astray; it is merely where it proposes to the Church an article of faith that we conceive the Council cannot teach an error.

“Do you conceive any one of the three decrees or Canons of Councils referred to as having any binding nature or effect at present?

“Not in the least, they applied to particular cases which have passed away, and they have not the least validity at present.

“Have they ever been repealed, rescinded, denied, or in any manner condemned?

“They were repealed by the fact, that they are no longer in existence: they regarded a particular case and passed away when that case ceased.

“Are the Commissioners to understand that those once pronounced have been renounced, or only in abeyance; in consequence of no opportunity calling for their exercise?

“The principles they were supposed to imply not being entertained, the imputation of them has of course been renounced.—(Dr. Doyle). They could not be in abeyance, whereas they emanated from a congress of European powers, which consisted of the Emperors and feudal Lords; the whole feudal system has passed away, as well as the Albigenses, and hence their laws cannot be in abeyance. When the end of a law ceases, it is, moreover, a universal maxim among jurists, that the law itself ceases; as to these laws, therefore, being in abeyance, that cannot be. They are not the laws of the Church, of which there is a question, but the laws of the universal states of Europe, as well as of the Pope and Bishops with them, which should also be recollected.

“You conceive those are in no case to be taken as the rules of the Church at present?

“Certainly, no more than the Pandects of Justinian—they never were the laws of the Church as a distinct body at any period.

"You do not consider those canons as canons of general faith and general principles for the guidance and observance of the Church, but as rules established by particular assemblies for particular purposes?"

"Precisely so.

"Those assemblies representing temporal as well as spiritual authorities?"

"Just so.

"Is it your opinion that those decrees, historically speaking, were never considered as laws in the Church subsequent to the particular occasion of the Albigenses to which they alluded?"

"I consider them no more than precedents which might be followed if governments existed such as then did, and circumstances arose precisely similar to those which occasioned their enactment.

"You are deliberately of opinion that no such general principles have existence in the Roman Catholic Church?"

"I consider them principles that existed in the Roman Catholic Church, or rather in the states professing the Roman Catholic religion—but the spirit of them has died away with the state of society which gave rise to them.

"Do you conceive it ever was the principle of the Roman Catholic Church that the Pope might, *jure divino*, absolve subjects from their allegiance? Certainly not.

"Do you conceive it ever was the principle of the Roman Catholic Church that faith might be broken with heretics, because they were heretics? Certainly not.

"Do you not conceive that those principles, the deposing power, breach of faith with heretics, and the doctrine that it is right to injure men because they differ from you in religion, are principles now universally condemned by the Roman Catholic Church?"

"*Universally condemned by the Roman Catholic Church, and we feel humiliated when they are imputed to us by any one, for no person of knowledge could impute them to us.*

"Should you not consider that a man acted sinfully who broke his faith with a Protestant?"

"*Just as much as if he broke it with myself.*

"Should you not conceive it to be his duty to resist any potentate who came to invade his country, though he came with a bull of the Pope assigning the kingdom to that potentate?"

“I should feel myself equally obliged to oppose the person bringing a bull as if he came without it, and I should feel bound to oppose him with all my might.”

We have only now again to refer to the confederated oath of all these Bishops, in which they unanimously swear that they “not only do not believe, but they declare upon oath, that they detest, as un-Christian and impious, the belief that it is lawful to murder or destroy any person or persons whatever, for, or under the pretence of their being heretics, and also the principle, that no faith is to be kept with heretics.”

They “renounce, reject, and abjure the opinion, that Princes excommunicated, by the See of Rome, or by any authority whatever, may be deposed and murdered by their subjects, or by any person whatever; and they do not believe that the Pope of Rome, or any other foreign Prince, Prelate, State, or Potentate, hath, or ought to have, any temporal or civil jurisdiction, power, superiority, or pre-eminence, directly or indirectly, within this realm.”

They further “solemnly, in the presence of God profess, testify, and declare, that they make this declaration, and every part thereof, in the plain and ordinary sense of the words of their oath, without any evasion, equivocation, or mental reservation whatever, and without any dispensation already granted by the Pope, or any authority of the See of Rome, or any person whatever, and without thinking that they are or can be acquitted before God or man, or absolved of this declaration, or any part thereof, although the Pope, or any person or authority whatsoever, shall dispense with, or annul the same, or declare that it was null and void, from the beginning.” And they add, that “after this full and explicit declaration, they are utterly at a loss to conceive on what possible ground they could be justly charged with bearing towards their most gracious Sovereign only a divided allegiance.”

Such was another section of the awful oath sworn by all the Romish Bishops, in 1836, whose names are given, page 72, of whom the greater part are alive at this day; and now we shall proceed to review and examine all the oaths and evidence of these men.

First—with reference to the facts existing at the time

—that they took these oaths, and gave this evidence, and of which they were cognizant at the time they were swearing.

Secondly—with reference to their subsequent conduct—as connected with the very canon of the Fourth Lateran Council, about which they swore.

First, then, it will be observed, that Dr. Doyle and Dr. Murray, gave on their oaths, as an apology for the enactment of the canon of the Lateran Council, that the Albigenes and Waldenses, against whom it was enacted, taught marriage to be a crime—that they were guilty of unnatural crimes, and taught principles calculated to upturn the very foundations of society. Now, these are deliberate and gratuitous falsehoods. The crimes of these poor men were the crimes of all those, both of that day, and of every day from that to the present, who boldly denounce the impostures and iniquities of the Church of Rome; they were calculated indeed to subvert the foundations of the authority of the “MYSTERY OF INIQUITY,” the “MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH,” as God himself designates that apostacy; to expose the hypocrisy and impostures of Popish Bishops, Priests, and Friars. These were their crimes—weighty crimes no doubt in the eyes of those whom they denounced; but as to the charges made on oath against them by Dr. Murray and Dr. Doyle, they are the mere ordinary imputations of all Priests and Jesuits against those who oppose their principles, and whose character they endeavour to traduce, because they cannot answer their arguments. Similar accusations were made against Wickliff, Huss, Jerome of Prague, Luther, Calvin, and all who, like them, have faithfully exhibited the real character of the Church of Rome. It would be a waste of time and paper to disprove from the facts of history the statements of these Romish Bishops—perhaps their truth will be more easily tested when we come to examine the veracity of those who have given them.

We shall proceed then to consider the great principles on which they depended for exonerating the religion of Popery from the charge of being the parent of this cruelly intolerant and seditious canon, and we shall find that their main argument, which was evidently one preconcerted, and ready in their mouths for the purpose, was

this—that it was a canon emanating, not from the spiritual but from the temporal authorities present at the Council, and that, therefore, as proceeding chiefly from the secular power, for secular purposes, namely—to put down the pretended insurrectionary movements of the Albigenses, it could not be fairly charged on the religion and persecuting spirit of the Papacy. This was Dr. Crotty's pretence—this was Dr. Murray's pretence—this was Dr. Doyle's pretence.

Now, if we imagine that this was their real opinion, and that they swore what they believed to be true, as the Committees of Parliament and the Commissioners of Education no doubt gave them credit for, as men on their oaths; then it certainly were unjust, as far as this part of the evidence is concerned, to venture to impeach its authenticity; but if we can prove, on the contrary, that they were swearing a deliberate untruth—that the secret principles of their Church, which they knew and hold, as of the highest authority, were in flat contradiction to every word they swore—if we can demonstrate, that the moment they gained political power, the very standard authority, which these identical men themselves set up as the Papal law, whereby the Priests were to guide the consciences of the people, proved there was not one syllable of truth in their evidence, and that they actually condemn the very idea of lay powers, even kings having as much as a voice or a vote in a General Council; then the public will know what weight is to be attached to the oaths of Dr. Murray, Dr. Doyle, and Dr. Crotty. What then is the doctrine laid down as the authority of their Pope in that book, which these very men have set up as the Papal law for Ireland, briefed in that volume, which they have added to Dens's Theology, Benedict XIV. on the Diocesan Synod?

Lib. III. Cap. 9.: Edit. Rome, 1806—De Laicis.

“It is a matter most clear, which none will ever deny, that Princes, and especially Roman Emperors, have either themselves, or by their Ambassadors, been present in General Councils. There is no one who is ignorant that Constantine the Great was present at the first Council of Nice, Marcion at that of Chalcedon, Philip King of the Franks at that of Vienne, and the Emperor Sigismund at that of Constance—not to mention many other

Kings and Princes who have sent their orators to Œcumenical Synods, and specially to that, last of all, of Trent. They were not, however, present in the Council as Judges, so as to give their opinion about dogmas of faith or of Ecclesiastical matters, for "it were a crime," said Theodosius the Younger, in his Epistle to the Synod of Ephesus, "that he who is not enrolled in the catalogue of the most holy Bishops, should interfere in Ecclesiastical matters and consultations"—1 Col. Harduini, Col. 1346; but that they might provide for the security of the Fathers, restrain the tumultuous, and cherish and protect by their authority, those things which might be defined and decreed, as the Cardinal Petrus de Alliaco admirably wrote in his chapter on the reformation of the Church—Tit de Reformatione Laicorum et Principum, saying:—

"On account of the foregoing, it is expedient that Kings and Princes should be sent to General Councils, not to burthen and confuse, but to honor and comfort the Church, and to follow out as far as in them lies, the things which are decreed there;"* which also Bellarmine has noted Lib. I. de Concil. C. 15. and Thomassinus de Conciliis dissertat: 3 to 10. Nor does it cause any difficulty, that in the acts of the Council of Chalcedon, Anatolius, the Commander of the Soldiers, Palladius, the Præfect of the Prætorium, Tatianus, the Præfect of the City, and other noble laymen who accompanied the Emperor, and were present, as it were his humble attendants at the Council are called "*most Glorious Judges*," for they are called so, not because they had any privilege of judging in the Council, but because they were so called in general without the Council as an honour to them (*honoris causa*;) for, as Du Cangius well observes, the name of Judge and Earl (or companion *comes*) is often promiscuously used, because, from the number of Earls who continually protected the side of the Emperor or King, and accompanied him, Judges were chosen who were sent to govern the provinces.

II. But, although on account of the alleged reasons, it

* See the principle also still more fully set forth in the very Class-book of Maynooth Delahogue De Ecclesia, Ed. 1809. p. 132: 133. So that these men were teaching in their College, the falsehood of their own evidence at the very time they were giving it.

was most especially befitting that Princes should honor Œcumenical Councils, either by their own presence, or that of their ambassadors, nothing, nevertheless, is detracted from the authority of Councils, if they should withdraw both themselves and their ambassadors from them. Whence Duvallius, part 3. quæst. 7. justly and deservedly repels the audacity of Vigorius, who was not afraid to write that the Council of Trent was not lawful, because the ambassadors of the King of France had retired from it—thus refuting him:—

“ But that the Ambassadors of his most Christian Majesty, seceded from the Council because deserved honor was not paid to them, does not in the least favour the object of Vigorius, for, as their presence did not give any greater authority to the decrees of faith, since the right of decreeing as to the faith and morals of the Church, pertains only to the Prelates and not to the Princes, and much less to their representatives and ambassadors; so also their absence does not at all detract anything from the force of the same decrees; for the ambassadors, when present in a Council, ought to learn, not to teach—to hear, not to speak—to observe the decrees, not to frame them—*dicere debent, non docere, audire non loqui, decreta servare et non condere.*”

Now, here is the very highest authority in the Church of Rome—the Pope laying down the opinions of the Church ex-Cathedra—The bishops, yea these very bishops who swore these oaths, receiving it and setting it up as the standard law for their priests in their own provincial Synod, and yet having the audacity to concoct a tissue of evidence in flat contradiction to their real principles—giving upon their oaths, to blind the Protestants of this empire, and to try and protect their Church from the charge of enacting this atrocious canon, the pretence, that the presence of secular powers in the Council, made that Council “a sort of temporal Congress;” while in their own documents, by which they assert and maintain their ecclesiastical authority, and the authority of their Councils, they hold that the secular powers have not the weight of a feather in a single decree, or in any enactment connected with either the faith or conduct of their Church. So much for their evidence on this point.

The second argument on which these bishops affected

to rely to save their Church from the imputation of this infamous canon, is an attempt to impeach its authenticity. Their argument is—First, that if it even were authentic, it was an act of the assembled authorities of Europe, and not of the Church of Rome. Secondly, that the strong presumption is, that it is not authentic. Benedict the XIV. has given, as we have seen, an infallible answer to the first of these positions, and, I think, we shall have one quite as satisfactory, on little less authority to the second.

Dr. Doyle endeavours to impeach the statement of the Archbishop of Dublin, in his evidence before the Lords Committee on the subject. But while both Dr. Doyle and Dr. Murray affect to appeal to Collier, the historian, and to Mathew Paris to disprove the authenticity of this Canon, I think it shall be made to appear, not only that the evidence of the Archbishop of Dublin was correct, but that while Dr. Murray gave testimony contrary to it before the Commons, while Dr. Doyle endeavoured avowedly to overthrow his evidence in his letter to Lord Liverpool, and dared to say that his Grace the Archbishop, “was profoundly ignorant of the subject in debate.” It shall appear, I say, that neither Dr. Doyle nor Dr. Murray were so ignorant, but were perfectly aware that there was not one syllable of truth in what they wrote or said, or swore upon the subject. I assert so for this reason, among others which shall appear, that while they were giving the evidence they gave on oath, and in writing, as Dr. Doyle wrote in his Essay, there was not one standard authority at that moment in use in their Church, from their highest Canonists to the Catechisms, which they were directing to be used in their Chapel Schools, that did not prove the existence of this very Canon which they were pretending to deny. Delahogue, indeed, pretended to throw a doubt on it in his Class Book, and for the same reason that Dr. Murray and Dr. Doyle did, because it was important to try and blind Protestants on the subject.

Dr. Doyle quotes in his Essay, p. 121, Mathew Paris, whose authority he mentions also in his evidence, to try and throw a doubt on this Canon. He says, quoting him, “After the Council was opened in the usual forms, and a discourse delivered by the Pope, sixty Canons or Chapters were read in full sitting, but which seemed to many

(*onerosa*) not acceptable, and then they proceeded to what related to the Holy Land."

Now, in the first place, in this passage he cuts off ten whole Canons from the statement of Mathew Paris, for he does not say *sixty*, as Dr. Doyle asserts, but *seventy*. For one of the very highest authorities, as a Canonist, in the Church of Rome, and one of the standards of Maynooth, Van Espen, quoting the identical passage gives it thus:—

"Matthæus Parisiensis de hâc Synodo loquens ad annum, 1215, ait. *Facto prius ab ipso Papa exhortationis sermone, recitata sunt in pleno concilio Capitula 70. quæ aliis placabilia aliis videbantur onerosa.*"

Dr. Doyle omits "*placabilia*," gratifying to some. But what conclusion does Van Espen deduce from this? Does he say it throws a doubt on the authenticity of this Canon? His very words are—"These undoubtedly (*indubie*) are the chapters which are extant dispersed through the decretals of Gregory IX., under the name of "*Innocent III. in the general Council of Lateran*," and which are *every where wont to be ascribed to this Council*, and these same were extant in an ancient collection of decretals, with some other decretal letters of Innocent III. himself, arranged under various titles, which Antonius Augustinus published under the name of the "Fourth Collection of Decretals." Van Espen proceeds, furthermore, from the "aforecited words of Mathew Paris, it appears *that these chapters were recited in full Council*, an exhortation having been first delivered by the Pope. Whereupon when it is said, that they were recited in full Council, an exhortation having been first delivered by the Pope, &c. We collect from this, that many of them at least having been before composed (*confecta*) by the Pope himself, or by his order, were simply recited in the Council already assembled."

"Hence, it happens, that they are related under the name of '*Innocent III. in the General Council of Lateran*,' and that they were compiled in an old collection of decretals into one volume, along with other decretal of Innocent III."

I must here interrupt Van Espen, to remark on the absurdity and inconsistency of Dr. Doyle's statement on this head. He tries again to shift the blame and weight

of the Canon on the Pope, so as not to let it appear an act of a general Council; for, he says, under colour of the statement which Van Espen here gives in the very same page of his Essay, 121.

“The truth is, that the acts of this Council, or at least a portion of them, were ascribed rather to Pope Innocent than to the Council itself. Platina ascribes them to him; so does Rigordus. His nephew, Gregory IX., does so, while he inserts them in his book of decretals.”

True. Then, if this be as he says the truth, that this Canon, on which the argument is, is to be ascribed to the Pope, then all his own assertions, and Dr. Crotty's, and Dr. Murray's statements and evidence ascribing this Canon to the secular powers present at the Council, on his own showing, is just one tissue of concocted falsehood; for, if it be true, as it is, that it came from the Pope, it must be false that it came from the secular powers. But when he tries this artifice to shift it off the Council, by ascribing it to the Pope, it is completely

“Incidit in Scyllam qui vult vitare Charybdim.”

For, surely Canons must originate from some one in a General Council; they must be proposed by a Bishop, or an Archbishop, or a Primate, or a Patriarch, or the Pope, or by a committee of some of them. Now, who is the highest authority from whom they can emanate? Certainly from the Pope, and if the Pope proposes them in Council, and they are recited in Council, and pass in Council, then this is the very acme of Papal infallible authority. It is a decree of the Pope in Council, emanating from the Pope himself, unless Dr. Doyle could have demonstrated that though the Pope proposed, the Council rejected it. This is the very conclusion that Van Espen, quoting Panormitanus, comes to on the case, in the very next sentence to that which has been quoted, he says,

“To this Panormitanus seems long since to have alluded in his Commentary, cap. 1, de Pactis, remarking, that a law published in a Council, is in the name of *the Council itself*, and not of *the Pope with the approbation of the Council*. Whence, I think, (he says) that when the matter of a law begins from the Pope, although the Council approves, nevertheless the law is to be published in the name of the Pope, from whom it hath derived its vigour

and its origin. For the Pope without the Council can enact a law; or if the matter of the law originates from the Council, then the law is to be published in the name of the Council, for the Pope is present in the Council as the head. Moreover, a constitution of the whole Church is of greater force than of the Pope alone."—Van Espen, tom. viii. p. 362. Ed. Nap. 1766.

Here is the very point which Dr. Doyle pretended to advance as militating against the force of the Canon, but it is set forth, and justly set forth by Van Espen, as giving the fullest weight to it that Papal authority can bestow. Nor is Dr. Doyle one jot more true, or more felicitous in his assertion in evidence before the Lords' Committee, that this Canon "was not mentioned as a part of the Council by any writer for nearly three hundred years after the Council itself was held;" and in his letter to Lord Liverpool, p. 120, that John Cochläus "was the first and only person who, in 1537, discovered this Canon, and sent it to John Rincus, of Cologne." I can only say of both statements, that they are utterly destitute of truth; for, in the first place, as to Cochläus, Van Espen in the passage directly following that which has been quoted, states, because the Pope propounded this Canon in the Council, that therefore "it may have happened, that the former collectors of Councils did not exhibit these chapters with the Council, till John Cochläus, in the year 1537, transmitted them to John Rincus, of Cologne," which is very different from Dr. Doyle's statement, which infers that it was lost till Cochläus discovered it. But I am utterly astonished at the audacity of Dr. Doyle and Dr. Murray on this point, when in their own Corpus Juris Canonici, the public standard Canon law of their Church, Gregory the IX. in his decretals, publishes this Canon whole and entire, as being enacted by Innocent III., in the 4th Lateran Council, thereby affixing it to the Council and the Pope. The heading of the Canon is—

"Idem in Concilio Generalia,"

and the margin tells the person, the Council, and the Canon, thus—"Idem scil. Innocent III. in Concilio generali Lateran, c. 3." Nay, what says the gloss on the very first clause of the Canon? "*In primâ parte hujus capituli excommunicat CONCILIUM omnes hæreticos,*" &c., and on the section "*Credentes*" the gloss is—"In S. isto ex-

communicat CONCILIUM receptatores, defensores et fautores hæretecorum."

Here the gloss states, and truly states, that the Canon is the act of the Council itself; and how any man on earth, who knew anything of the subject, and who had any regard for either his word or his oath, could take upon him to say, much less to swear, that because it was proposed by the Pope in Council, it was therefore the act of the Pope, and not of the Council, is more than I will now attempt to account for.

But when we consider that this very Book of Decretals was arranged and published fifteen years after the Council was held—namely, in the year 1230. When we have the Pope, Gregory IX., stating in the collection of his public decretals, that one of them—namely, this Canon, which he gives word for word, was enacted by the Pope, his uncle, fifteen years before, in the greatest General Council ever held in the Church of Rome. When this is published, as the law of the Church, almost at the very day when it was enacted—when the most of those who had been at the Council were still alive and remembered the fact, and that this law then enacted, and thus recorded, should be still preserved and maintained as their Canon law, by these identical men at this day, and that they should attempt on their oath, to impeach its authenticity, and attempt to say, and swear that "it was not mentioned by any writer, as a part of the Council, for nearly three hundred years after the Council itself was held;" that such evidence should be really given, such shameless perjury committed, would be almost incredible, if it were not actually to be seen, lodged in the records of the British Parliament.

As to Dr. Doyle's attempt to invalidate the Archbishop of Dublin's statement, respecting the mutilation of the Mazarine copy of this Council. It is only necessary to state, that Van Espen not only corroborates the Archbishop's testimony, but actually quotes from Cossart the very passage which his Grace quoted to establish his evidence. Nay, Van Espen adds more, if more could be necessary, to put the matter out of all doubt. He says—

"The very sight of this (the Mazarine Codex) could easily convince those who attempt to derogate from the authenticity of these Lateran decrees; but the Greek interpretation, completed at the same time, will demonstrate

the concord of both Churches ; forasmuch as the Patriarchs of Constantinople and Jerusalem were present at the Council ; those of Alexandria and Antioch had sent their legates, the Metropolitans from those Patriarchates, and many Bishops were assembled, who, that they might bring back the decrees of the Council with them, had them translated into the Greek language, although inelegantly—nay, in many places barbarously.”—Van Espen, tom. viii., p. 363.

Thus, in fact, we have Popes, Canonists, Patriarchs, Metropolitans, and Bishops of both the Eastern and Western Churches, all bearing witness to this Canon ; we have this evidence recorded too, in the body of their own Canon law, and the most authoratative standards of their own Colleges, while these men were attempting, on their oaths, to get rid of every tittle of this testimony, to blind the Protestants of this Empire as to its authenticity and its existence. But this is not all. The Canon itself is quoted and referred to, directly as the very standard law of intolerance and persecution in every one of their standard authorities on the subject. If it were not to swell these pages, far beyond their intent and object, I could multiply quotations of this Canon from their books of authority. But it is only necessary to meet the direct testimony of those Bishops, by a direct negative, and by proof of the falsehood of their evidence, at the time it was given, before we proceed to expose their subsequent criminality.

The reader is now requested to return to pages 109 and 110, and to mark the contemptuous tone of insolent reproof with which Dr. Doyle affects to treat the evidence of the Archbishop of Dublin, asserting that “he confounded the creed of Pope Pius with the Council of Trent”—that “he was profoundly ignorant of the subject in debate”—that “he was a man whose judgment was shrouded in passion,” and that “there was no special reference made in the Council of Trent to the Council of Lateran more than to the Gospels,” &c. and “above all that there was no mention made at Trent of the decree in question.”

Now, in reply to this impertinent and daring denial of the Archbishop’s evidence, what is the fact ? It is this,

First—Let me observe that it was not the Archbishop who “confounded the Creed of Pope Pius with the Coun-

cil of Trent;" if it had been a confounding, it was the noble lord who asked the question.

Secondly—This very creed of Pope Pius is declared by the Bull "*Injunctum Nobis*," in which it is contained to have been composed by the Pope, in reference to the decree of the Council of Trent, Sess. xxiv. c. 12, in which it is commanded, that all persons provided with benefices, canonries, or any ecclesiastical dignities, shall make a public profession of faith, and promise, and swear to remain in obedience to the Church of Rome. Now, Dr. Doyle knew this perfectly well; for in the provincial Synod, with his Archbishop, Dr. Murray, and his brother suffragans, this very decree of the Council is quoted, as the authority for making all their Priests, who have benefices, swear their profession of faith—(*See Statutes of Dublin, Ed. Coyne, 1831, p. 58, and Ed. Seeley, London, 1837, p. 27*)—which accordingly is prescribed to them as their oath. So that Dr. Doyle knew as well as the Archbishop of Dublin, what relation there was between the Council and the Creed. But this is a small part of the fact, for Dr. Doyle pretending to quote the clause of the Creed, according to the usual truth and honesty of Popish Bishops and Priests, suppresses the half of it. He says, (see page 110)—the clause stands thus—"I likewise, undoubtedly receive, and profess all other things delivered, defined, and declared by the Sacred Canons and General Councils, and particularly by the Holy Council of Trent." He quotes this, but he suppresses the rest of the clause, viz. : "and at the same time all things contrary thereto, and all heresies whatsoever condemned, rejected, and anathematized by the Church, I likewise condemn, reject, and anathematize." This Dr. Doyle conveniently omits; and where is this sentence which he so omits taken from? It is taken from the Session xxv. cap. ii., to which, as I shall have occasion to quote it hereafter, I only now refer, and the Canon law quoted from the decretals of Gregory in the margin of the Council, for the detestation and cursing of these heresies is, "*Cap. excommunicamus, 13 de hæret.*" that is, the very identical third Canon of the Fourth Lateran Council, on which he had the effrontery to give such evidence, and to write such a statement as, that "there was no special reference made in the Council of Trent to the Council of Lateran," and "above all, no mention

made at Trent of the decree in question." Whether the reference were made by the authority of the Council, or by Canonists, who edited the Council, I cannot determine; but it shall appear to be a matter of very little consequence to which it is to be attributed in reference to the truth of the evidence, and the subsequent guilt of Dr. Doyle and Dr. Murray. But what further will be thought, when it appears that at the very time they were swearing these oaths to disprove the authenticity and existence of this Canon, and while Dr. Crotty, the then President of Maynooth, was echoing their oaths in swearing the same things before the Commissioners of Education, this identical Canon was quoted in the very class book of Canon law, which by Dr. Crotty's own return to these Commissioners it appeared, that the Dunboyne class, or senior students of Maynooth, were obliged to purchase, at their own expence, viz., Cabasutius on Canon Law. And not only is this Canon quoted there, but the twenty-seventh Canon of the Third Council of Lateran, another statute of blood, which they likewise endeavoured to swear out of existence, and not only this, but the Bulla Cœnæ Domini, which they also denied on their oaths, as we have seen, so that if there were but this one single passage in their class book of Canon Law, it convicts them three-fold of the falsehood of their evidence. The passage is as follows:—

"Similiter Bulla Cœnæ excommunicatione Papæ reservatâ falsarios literarum Apostolicarum punit, sed ubi reservatio illa non est admissa remanet tamen, adversus tales excommunicatio non reservata, quam decernit, ipso facto incurri. Cap. '*Ad falsariorum*' de crim. falsi.

Hæreticos quoque eorumque fautores et receptatores jus antiquum excommunicat ipso facto, sine reservatione ad summum Pontificem. Cap. '*Sicut Ait*.' (that is, the twenty-seventh third Lateran Council)—and Cap. '*Excommunicamus de hæreticis*—(that is, the third Canon of the fourth Lateran Council)—and Cap. '*Noverit*' de sent. excommunicationis. Hujus excommunicationis absolutionem postmodum Bulla Cœnæ reservavit Papæ. Concilium vero Tridentinum. Sess. xiv. cap. 6, de Reform. solis reservavit locorum Episcopis. Quo Tridentino jure in Gallia utimur.

"IX. Hoc item observandum, in præfatis casibus percussiones Clericorum, simoniæ, confidentiæ, incendiî, sa-

criligæ, rapinæ cum effractione, delationis armorum ad infideles, falsi criminis circa Apostolica rescripta et hæresis non tantum ipso facto incurri excommunicationem a perpetrantibus, sed etiam a consulentibus, auxiliantibus et receptatoribus ut statuunt citati Canones et Bullæ Apostolicæ." Cabasut. Lib. v., Cap. XV., Ss. 8, 9, Edit. Dub. Coyne, 1824.*

Here these very Canons denied on oath by these Bishops are the laws cited for the excommunication of Heretics, and twice asserted to be held as law even in France, and this is the Canon law avowedly taught as the class book at Maynooth, which is after all but an imposture on the nation, for the ultra-montane not the Gallican Canonists are the books, which they really teach the candidates for the Priesthood in that seminary.

There is but one more evidence to prove how, in every department of their whole theology, the utter want of truth is exhibited in the testimony of these men on this subject.

In Butler's Catechism, taught by Dr. Murray's order in his Diocese, and sanctioned by the Board of National Education, the following question occurs:—

Lesson XXI.

Q. What punishment has the Church decreed against those who neglect to receive the blessed Eucharist at Easter?

A. They are to be excluded from the House of God whilst living, and deprived of Christian burial when they die.—21 *Canon Council of Lateran.*

In Dr. Doyle's Catechism, printed for his own Diocese, there is verbatim the same question, Lesson XXI, and verbatim the same answer; and in his Christian Doctrine on the Fourth Precept of the Church, it occurs thus—

Q. What punishment has the Church denounced against those who neglect to receive worthily the blessed Sacrament at Easter?

A. Such punishment as is to be inflicted only on the most grievous public crimes; they are to be excluded from the Church whilst living in that state, and if they

This book was published for their own college by their own printer, dedicated to their own Primate, the very year before they swore these oaths !!!

die so, they are to be deprived of Christian burial, like public malefactors.—*Council Lat. 21st Can.*

Now, two things are manifest from these quotations.

First—They agree in quoting the twenty-first Canon of the Council of Lateran. Now, the numerical order of this twenty-first Canon, which they quote in their own Catechisms, necessarily infers the existence in numerical order of the very third Canon which they have tried by such numberless evasions to get rid of on their oaths, and this order of these Canons is preserved in every authorised edition of the Councils in the Church of Rome.

Secondly—Dr. Doyle pretended, as we have seen, that these Canons were recited by the Pope in the Council, and were therefore not the acts of the Council, but merely of the Pope. While here we see, when they are putting forth their authority over the minds of the poor people, they call these canons the decrees and denunciations of the Church. There is not one quarter to which we look for authoritative proof, that does not demonstrate the utter duplicity and falsehood of the evidence which was given by these Bishops on the subject.

So far the documents go to establish this fact, that while these men were thus evading and denying in every form which evasion and denial could assume, and that on their oaths separately, and in conjunction, the meaning and the ecclesiastical authority of the Canon, yea, while they were trying by every artifice to throw a doubt on its authenticity and its very existence, as a decree of the Council; there was scarcely a work of authority in their church, from their *Corpus Juris Canonici* to their Christian doctrines and their Catechisms, in which this Canon was not cited, as a law of direct and positive authority for the extermination of heretics, &c., or proved to be in existence, as the third Canon of the Council of Lateran. But when we consider the subsequent conduct of these Bishops themselves—when we consider, as shall be demonstrated, that after they had obtained the fruits of these oaths, their first act in their united Episcopal authority was to assemble together, Dr. Murray, with his three suffragans, Dr. Doyle, Dr. Keating, and Dr. Kinsella, and in their provincial Synod to set up, by their secret Statutes, as the law under the authority of which “they were bound to exterminate heretics out of their

dioceses," this very identical Canon as set forth under the authority of their Pope Benedict XIV.;—nay, to elect, as shall be seen, the very portion of that Canon by which it is enacted, that if a Bishop shall be remiss in discharging this duty of his Episcopal function, he is to be degraded from his office, and another, who will not fail to fulfil this important part of his duty, to be put into his place—When we consider that they set this up as the standard authority for the conduct of their Priests, of whom so many are, no doubt, aspiring to the honour of the mitre, and zealous to discharge the duties which could best qualify them for this office, and that this book was to be the conference book for their respective dioceses, that they might know that their Priests were well drilled in it, and that it was not only the standard for the priests themselves, but the standard by which they were "to direct the consciences of the people committed to their charge—When we consider these things, the sentence to be pronounced on such atrocity, ought not to proceed from an individual, but from the united denunciation of the human race. Let us now briefly review some points of their evidence, and compare them with their conduct, and with this Canon.

The evidence of Dr. Crotty (see pp. 99—104) is of little consequence comparatively; it is only of use to show how thoroughly they were all drilled in the same system of evasion. If the question concerned Maynooth, Dr. Crotty's evidence might be quoted, to establish how perfectly at variance it was with the books taught in his own college, and actually returned by himself as the standards of instruction there, to those very Commissioners before whom he was swearing at the time. But when he swears "this Canon could have no power but from the recognition of it by the states of Europe, and their sanction having long since been withdrawn, the Canon is at present, a dead letter." We may observe how flatly he contradicts both himself and his brother Bishops. For how can he positively swear that the sanction of the states of Europe was withdrawn from the Canon, if his oath and their oaths be true, that its very existence was hypothetical? When did the states of Europe withdraw their sanction from it? If they never did so, his oath must be false in this point; and if they did so, both his oath and that of his brethren must be false in another, or the states of

Europe must have been fools to withdraw their sanction from a shadow. But Dr. Crotty must give place to those who have more to answer for than the simple violation of their oaths.

Dr. Doyle, when asked whether the doctrines of the extermination of heretics is not declared in the third Canon of the fourth Lateran Council, swears in the very teeth of the words of the Canon, "VERY FAR FROM IT!" See p. 105. Yet the first act of himself and his brethren in their provincial Synod of 1831, is to set this Canon up for the law under which Bishops were to exterminate heretics from their dioceses.—See Supplement to Dens Vol. VIII. p. 82, Ed. Coyne, Dub. 1832. He swears that "it was not mentioned as a part of the Council, by any writer for nearly three hundred years after the Council itself was held—(see p. 105)—while he himself, and his co-provincial Bishops, set it up as the law to exterminate heretics, quoting it from the Pope Benedict XIV., and the very words of the authority which they cite are these, after adducing several other authorities for exterminating heretics, "that we may not waste our time in illustrating a matter, undoubted among all, it will be sufficient to allege one sanction of Innocent III. in the fourth General Council of Lateran of the year 1215, in which c. 3. de hæreticis, Bishops are ordered every year, &c. &c."—(See Ben. de Syn. Diœc. as cited in the Supplement to Dens, p. 83.) This was the authority of himself and Dr. Murray, in the book set up in their own secret Statutes, which by every possible precaution they sought to prevent from ever falling into any hands but those of their Priests, and it may serve to show the conscious falsehood of all they said, and all they swore as to Collier the historian, and the Mazarine copy, and Mathew Paris, and all the other tissue of evasions and duplicity, which constitute the whole mass of their evidence, as cited in these pages.

But further, Dr. Doyle and Dr. Murray swore, again and again, before Lords, Commons, and Commissioners, jointly and separately, that this Canon was not an ecclesiastical enactment at all, but as Dr. Doyle called it, p. 106, "an act of the assembly, as constituting really and substantially a congress of all the powers then existing in Europe," and as Dr. Murray echoes him, p. 107, "not to be considered so much the act of the church, as of the

States General of Christendom." Yet what do these two men after these oaths? In conjunction with their other two provincial Bishops, Dr. Keating and Dr. Kinsella, they meet in Ecclesiastical Synod, and by their united Episcopal authority they set up this Canon as a pure Ecclesiastical law for themselves and the body of their Priests, and this to make it act through the Priests upon the consciences of the unfortunate people, not only without the concurrence of the laws of the land, but in utter defiance of, and treasonable rebellion against them for the extermination of heretics out of every diocese in Ireland!!!

Again, when these men did grant the hypothesis, that this Canon was enacted. When they did assume that it was enacted by the co-ordinate authority of the secular and spiritual powers, what was their excuse, their plea for this cruel enactment of secular and spiritual Popery? It was this—that indeed this law was enacted against the Albigenes, whose heresy, as Dr. Doyle states, “went to upturn the foundations of society, for they introduced Manicheism—they went to favour unnatural crimes, and to forbid marriage as damnable,” p. 105, and as Dr. Murray states, echoing him, “their errors aimed at the extirpation of the human race,” p. 107; and again, in their joint evidence before the Commissioners, he calls it, p. 114, “that dreadful moral contagion which was spreading in the twelfth century, when heresies were broached, which taught marriage to be a crime, and other doctrines advanced, which were calculated to upturn the foundations of society itself.” Now, in this case, we shall give these men the full advantage of their own evidence. We shall assume that it is true, and that the exterminating atrocity of the Canon was palliated, if not excused, by the crimes of the Albigenes. Then how stands the case? The ultimate admission of any existence and authority which they will allow to this Canon is, that it was a confederated act of the secular and spiritual authorities, to punish and put down a set of monsters whose crimes were incompatible with the existence of society, and they gave this, and all their evidence on the subject to hush every apprehension, to stifle every fear in the breasts of their Protestant fellow-subjects—to give them every possible assurance that explanations, arguments, promises, asseverations, and oaths could give them, that

this Canon not only had no existence now, but that even when it had, if ever it had an existence, it never was intended as a persecuting statute on account of religious opinions, but merely as a civil law to punish public criminals, and that they themselves so far from harbouring any feelings of intolerance and persecution against Protestants, if they would only concede to them political power that "the country (as Dr. Doyle stated, see p. 70) would settle down into a habit of quiet, and they would view us (the clergy) if those claims were granted as brethren, labouring in the same vineyard with themselves, seeking to promote the interests of our common country." Well, when these professions, promises, and vows, and oaths were believed, when they obtained the power they sought for, what did they do? The first confederated act of the men, who had sworn these oaths, was to convene with their brethren into their provincial Synod, and to set up this very law which they had sworn had only been enacted against the most atrocious criminals in the thirteenth century.—To set up this law, I say, in the year 1832, for the extermination of their Protestant fellow-subjects, of the very men who had been persuaded by their promises, who had depended on their protestations, and confided in their oaths.

But what can we think of a still further advance in the case when we are convinced that they knew the full extent of the crime they were thus perpetrating? that they calculated on the effect of the law they were putting into force, and that therefore if this crime were capable of aggravation, we see it aggravated to the very extremity of guilt, and that upon the conclusive testimony of their own evidence, for however they are not to be believed in any thing that they thought fit to deny, we can have no hesitation in giving them credit for what they chose deliberately to acknowledge. Now let the reader turn to Dr. Doyle's own deliberate representation of this canon and of the consequences of its being put into force, p. 111.—He says,

"Such a law in the present age would be immoral, unjust, impossible. It would be opposed to the natural dispositions of the people of this empire. It would be contrary to all the laws, usages and customs of our country. It would not be suited to the times and circum-

stances in which we live. In place of being necessary or useful, it would upturn the very foundations of society, and instead of benefitting the entire community, it would drench our streets and our fields in blood."

Such was his representation of this law in his letter to Lord Liverpool, when it was their aim and interest to convince the Protestants of the empire, not only how secure they were from the operation of such a bloody statute as this, but how these Prelates held it in utter abhorrence and detestation; but when the Protestants had been so deluded, so imposed on as to believe these representations and these oaths about this canon, these very men who gave these oaths were the first whom we can conclusively demonstrate to have assembled in their Provincial Synod, and to have set up this very statute which was to "drench our streets and our fields in blood" as their own Episcopal law for exterminating the men who had trusted them, their Protestant fellow subjects out of their dioceses, and the law in which they were to drill their Priests to direct in their confessional the consciences of the unfortunate population committed to their charge. How far their view of the operation of this law was correct, how well they could calculate on the effects which their own instructions and authority, and those of their Priests could produce on the minds of the poor unhappy Roman Catholic peasantry of Ireland, let the history that is traced in blood through "her streets and fields" by the hand of the assassin, transmit to the remotest ages of posterity.

I now proceed to give the law of the Diocesan Synod of Benedict XIV. set up in their Provincial Statutes by these Bishops as the law of the Romish Episcopacy of Ireland. It is only necessary to read the documents here translated, of which the originals are given in the appendix, that every one who reads, may see in a moment the full atrocity of the case. The following is the original extracted from the supplement to Dens. vol. viii. page 82.—Title.

"HÆRETICI."

"Tenetur Episcopus etiam in locis ubi officium S. Inquisitionis viget sedulo curare ut creditam sibi Diocesim ab hæreticis purget: et si quem repererit pœnis canonicis

punire debet: cavere tamen debet ne fidei inquisitores a suo munere obeundo impediat. Deductum vero hæreticum ad suum tribunal non minus Episcopus quam Inquisitor reconciliare possunt Ecclesiæ et pro utroque foro absolvere. Quin et possunt hæreticum postquam errores suos ejuraverit, ad simplicem confessarium pro absolutione remittere quæ tunc data a confessorio in foro sacramentali absolutio pro foro pariter externo valet. Ita in tr. De. syn. diœc. L. 7. c. 32. n. 3. t. 2. p. 329. nov: edit.

THUS TRANSLATED.

A Bishop is bound even in places where the office of the holy Inquisition is in force, sedulously to take care that he shall purge the Diocese entrusted to him from heretics, and if he shall find any he ought to punish them with the canonical punishments. But he ought to beware that he does not impede the inquisitors of the faith from discharging their duty, but the Bishop not less than the inquisitor can reconcile the heretic when brought before his tribunal, to the church, and grant him absolution in either forum. Nay, more, they can also send the heretic after he has renounced his errors to a simple confessor for absolution, which absolution then given by the confessor *in foro sacramentali*, is of equal efficacy *in foro externo*."

This is briefed from the treatise on the Diocesan synod of Benedict XIV. and the passage No. 3, to which the reference is here made, is as follows:—

III. Among the principal cares of the pastoral office is this, diligently to watch lest any error contrary to the Orthodox doctrine should creep into his diocese, which the apostle clearly expresses in 1st Tim. cap. 3, and Tit. cap. 1. Hence no one doubts but that it most especially belongs to the Bishop to make inquiry against heretics, and against those whom he shall find obstinately persisting in their errors, to put in force severely the Canonical punishments. This obligation of Bishops, the author of the Epistle to the Bishops in France and Spain acknowledged and inculcated, which Isodorus wrote to Pope Lucius, thus addressing the Bishops—"Therefore, brethren, I exhort, beseech, and admonish your love, that with as much anxiety as ye ought, and are able, ye will watch to discover heretics and enemies of the holy church, and lest this pest should spread farther among

minds untainted, that you extirpate it according to your power with what severity you can. Tom. 1. Collec. Hardwin. Col. 140. Moreover, although this testimony of Lucius is believed to be spurious, certainly the decree of the Council of Rhemes is not spurious of the year 625, or 630, which in Can. 4. Tom. 3. Collect. Hardwin Col. 572, commanded, that heretics be diligently sought out by the pastors of the churches, and brought back according to their power to the Catholic faith, *and that we may not uselessly waste our time in illustrating a subject, undoubted among all, it will be abundantly sufficient to allege one sanction of Innocent III. in the fourth General Council of Lateran, An. 1215, in which Can. 3d, de hæreticis*, Bishops are ordered, either by themselves or their Archdeacons, to go through their dioceses every year, and sedulously to trace out whether any one infected with heretical contagion lies concealed in it; but it is there also decreed, that those who are slothful and negligent in purging the diocese entrusted to them from the heretical pestilence, shall be deposed from their rank as guilty of a weighty crime, and unworthy of the pastoral office—(here follows the quotation from this celebrated Canon.) Tom. 7. Collect. Harduini, Col. 22. ‘We will, therefore, and command, and in virtue of obedience strictly enjoin that, for the diligently efficacious performance of these things, the bishops shall watch throughout their dioceses, if they wish to escape canonical vengeance. For, if any bishop shall have been negligent or remiss in purging his diocese from the leaven of heretical pravity, when this shall be made to appear by certain proofs, he shall both be deposed from his Episcopal office, and another shall be substituted in his place, who shall be both willing and able to confound heretical pravity.’—(Thus ends the quotation of the Canon.) “Nor by this tribunal of the Inquisition, which was instituted by the Apostolic chair, whose beginning Ludovicus a Paramo refers to the commencement of the thirteenth century; but subsequent to the fourth Lateran Council, for in that certainly no mention occurs of Inquisitors delegated by the Apostolic chair; (De Orig. Sac. Inquis. Lib. 2, Tit. 1. c. 2.) By this I say, no weight was taken from the bishops, nor were they deprived of any power of making inquiry against heretics as Boniface VIII. eloquently declare in cap. 17. de hære-

ticus in Sex. "We do not mean by this, that the business of inquiring into heretical pravity is delegated to any person or persons generally in any province, state, or diocese, so as to derogate from the Diocesan Bishops, but that they also may be able to proceed in the same by their ordinary authority, or delegated if they possess it;" but they both can and ought just as before, to bestow all their labour to banish that same pest, each from his own diocese, and only to take care that they do not hinder the Inquisitors of the faith, delegated by the Apostolic chair, where they are appointed, from discharging their duty; but with equal zeal and unanimity they ought to devote themselves to such a salutary work according to the mode prescribed in this same chap. "*Per hoc*," and in the Clement. 1. eod. tit. and in the Extravag. of Ben. XI. cap. 1. de hæreticis. But as well the Inquisitor as the Bishop can reconcile the penitent heretic to the Church, when either voluntarily coming to appear before him, or brought by any means to his tribunal, and can absolve him in either forum, from the censure, into which, on account of his heresy he had fallen, as the Cardinal Albutius shows in many places. (Here follow several quotations.) But moreover, either of them can send the penitent heretic, after he has renounced his errors, to a simple confessor that he may be absolved by him. And the same del Bene well observes, that this absolution, although given by a confessor in the sacramental tribunal, can also avail for the external tribunal, from whose jurisdiction it proceeds. Many authorities as to the ordinary power of bishops instituting an inquiry against heretics, and reconciling them to the church have been collected by Alteserra. Many also on the same subject, may be read in the conferences."—(See references in original).*

Here is the authority from the Diocesan Synod of Benedict XIV., and the reader shall now be presented with this celebrated Canon, of which a part has been quoted here.

"We excommunicate and anathematize every heresy which exalteth itself against the holy, orthodox, and Catholic faith, which we have set forth above; condemning all heretics, by whatsoever names they may be reck-

* See Appendix.

oned: *who have indeed divers faces, but their tails are bound together, for they make agreement in the same folly.*"

"Let such persons, when condemned, be left to the secular powers who may be present, or to their officers, to be punished in a fitting manner, those who are of the clergy being first degraded from their orders: so that the goods of such condemned persons, being laymen, shall be confiscated; but in the case of clerks, be applied to the churches from which they received their stipends."

"But let those who are only marked with suspicion, be smitten with the sword of anathema, and shunned by all men until they make proper satisfaction, unless, according to the grounds of suspicion and the quality of the person, they shall have demonstrated their innocence by a proportionate purgation. So that if any shall persevere in excommunication for a twelvemonth, thenceforth they shall be condemned as heretics. And let the secular powers, whatever offices they may hold, be induced and admonished, and, if need be, compelled by ecclesiastical censure, that as they desire to be accounted faithful, they should, for the defence of the faith, publicly set forth an oath, that to the utmost of their power they will strive to exterminate from the lands under their jurisdiction all heretics who shall be denounced by the church; so that whensoever any person is advanced, either to spiritual or temporal power, he be bound to confirm this decree with an oath."

"But if any temporal lord, being required and admonished by the Church, shall neglect to cleanse his country of this heretical filth, let him be bound with the chain of excommunication, by the Metropolitan, and the other co-provincial Bishops. And if he shall scorn to make satisfaction within a year, let this be signified to the Supreme Pontiff: that, thenceforth, he may declare his vassals to be absolved from their fidelity to him, and may expose his land to be occupied by the Catholics, who, having exterminated the heretics, may, without contradiction, possess it, and preserve it in purity of faith: saving the right of the chief lord, so long as he himself presents no difficulty and offers no hindrance in this matter: the same law, nevertheless being observed concerning those who have not lords in chief."

"But let the Catholics, who, having taken the sign of

the cross, have girded themselves for the extermination of the heretics, enjoy the same indulgence, and be armed with the same privilege as is conceded to those who go to the assistance of the Holy Land."

"But we decree also, to subject to excommunication, the believers, the receivers, the defenders, the abettors of heretics; firmly determining that if any one, after he has been marked with excommunication, shall refuse to make satisfaction within a twelvemonth, he be thenceforth, of right in very deed infamous, and be not admitted to public offices or councils, nor to elect for any thing of the sort, nor to give evidence. Let him also be intestable, so as neither to have power to bequeath, nor to succeed to any inheritance."

"Moreover, let no man be obliged to answer him in any matter, but let him be compelled to answer others. If, haply, he be a judge, let his sentence have no force, nor let any causes be brought for his hearing. If he be an advocate, let not his pleading be admitted. If a notary, let the instruments drawn up by him be invalid, and be condemned with their damned author. And we charge that the same may be observed in similar cases. But if he be a clerk, let him be deposed from every office and benefice, that where there is the greatest fault, the greatest vengeance may be exercised."

"But if any shall fail to shun such persons, after they have been pointed out by the Church, let them be compelled, by the sentence of excommunication, to make fitting satisfaction. Let the clergy by no means administer the sacraments of the church to such pestilent persons, nor presume to commit them to Christian burial, nor receive their alms nor oblations; otherwise let them be deprived of their office, to which they must not be restored without the special indulgence of the Apostolic See. In like manner any regulars on whom also this may be inflicted, that they shall not retain their privileges in that diocese in which they shall have dared to perpetrate said excesses."

"But because some, under the semblance of godliness, *but denying the power thereof*, as the apostle says, assume to themselves the authority of preaching; when the same apostle says, "*How shall they preach except they be sent.*" All who, being prohibited, or not sent, shall dare pub-

licly or privately to usurp the office of preaching, shall be bound with the chain of excommunication, and unless they immediately repent, shall be smitten with other suitable punishment."

"We add, moreover, that every Archbishop or Bishop shall either by himself or his Archdeacon, or other honest and suitable persons, twice, or at least once every year, go round his own parish (diocese) in which there shall be a report that heretics inhabit—and there shall compel three or more men of credible testimony, or if it shall seem expedient, the whole neighbourhood to swear, that if they shall know any heretics there, or any holding secret conventicles, or differing from the ordinary conversation, life, and morals of the faithful, they shall endeavour to give information of it to the bishop; but the bishop himself shall cite the persons accused into his presence, who, unless they shall have cleared themselves from the crime alleged against them, or, if after having cleared themselves they shall relapse into their former perfidy, shall be punished according to the canons. But, if any of them, with damnable obstinacy, rejecting the religion of an oath, shall, perhaps, be unwilling to swear, let them on that very ground be considered as heretics."

"We will, therefore, and command, and in virtue of obedience strictly enjoin, that for the diligent performance of these things, the bishops shall diligently watch throughout their dioceses, if they wish to escape canonical vengeance; for, if any bishop shall have been negligent, or remiss in purifying his diocese from the leaven of heretical pravity, when this shall be made to appear, by certain proofs, he shall both be deposed from his Episcopal office, and another shall be substituted in his place, who shall be both willing and able to confound heretical pravity."

Thus concludes this justly celebrated canon—a monument of the genuine and unchangeable character of that persecuting, idolatrous, and blasphemous apostacy, which God has branded with the unchangeable, irreversible title in his eternal word; and well may she boast herself, "*semper eadem.*" "And upon her forehead was a name written: MYSTERY—BABYLON THE GREAT—THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE

EARTH.' And I saw the women drunken with the blood of the Saints, and with the blood of the Martyrs of Jesus : and when I saw her I wondered with great admiration."—*Rev.* xvii. 5, 6.

When we consider this Canon, and all the evidence that has been detailed on it ; the act of setting it up by the very men who had given that evidence, as the law for exterminating heretics out of their dioceses, may, perhaps, appear to be the *ne plus ultra* of treachery and falsehood. But there is an iniquity of the Papacy which it never entered the mind of Parliamentary Committees, or Commissioners of Education to investigate, and which they never dreamt could threaten any portion of the British Empire, but which is now demonstrable as being in the contemplation of this unchanged and unchangeable "MYSTERY OF INIQUITY," and that is, the carrying their atrocious tyranny into effect by the agency of the Inquisition. Of this we shall see more in the next Papal Bulls ; but it will be observed, that while the bishops and Inquisitors are commanded, as we have seen, by Benedict XIV., to unite with such sympathy and ardour in the persecution and extermination of heretics ; they are desired to proceed according to a certain rule—namely, "according to the mode prescribed in Clementina, cap. 1. de hæreticis." (See p. 139.)

This is a constitution of Clement V., in the Council of Vienne in the year 1311, and this is one of the eighteenth General Councils that are held to be infallible in the Church of Rome, and given as such in the list of Delahogue in his "*Tractatus de Ecclesiâ*," which is one of the class books of Maynooth. It is quoted, as well as the third Canon of the fourth Lateran, from the *Corpus Juris Canonici*, and is found in *Clementinarum Lib. v. Tit. iii. c. 1. de hæreticis*, and is as follows :—

Decree of Pope Clement V. in the Council of Vienne.

"The complaints of many persons have reached the ears of the Apostolic see, that some Inquisitors deputed by the same see against heretical pravity, exceeding the limits entrusted to them, so stretch sometimes the authority of their power, that that which has been salutarily provided by the circumspect vigilance of the same see for the increase of the faith, (while the innocent are

oppressed under the semblance of piety) turns out to the detriment of the faithful."

"Wherefore, for the glory of God and the increase of the same faith, that the business of this inquisition may be more felicitously prosperous, so that hereafter the searching out of this same plague may be more solemnly, diligently, and cautiously executed, we decree that the same may be exercised by the diocesan Bishops, as well as by the Inquisitors deputed by the Apostolic see—(all carnal love, hatred, or fear, and all affection of any temporal advantage being laid aside, so that any one of the aforesaid (viz., Bishops or Inquisitors) may, without the other, both arrest or seize (culprits) and commit them to safe custody, even by placing them in iron fetters or hand-cuffs, if it seem fit to them to be done, which we lay as a duty on their conscience; also to enter into investigation against those about whom, according to God and justice, it may seem expedient in a matter of this sort. But to deliver them into hard bondage or close confinement, which pertains rather to punishment than to close custody, or to expose them to tortures, or to proceed to sentence against them; the bishop shall not be able to do without the Inquisitor, or the Inquisitor without the Diocesan Bishop, or his official, or if the Bishopric is vacant, the official of the Chapter, delegated for this purpose, if they shall have mutually the power, within the space of eight days, after mutual requisition given to each other, and if they shall presume to do otherwise, their act is ipso jure, null and void."

"But if the Bishop, or the Bishopric being vacant, if the delegate of his chapter is either unable or unwilling personally to meet the Inquisitor for the aforesaid business, or the Inquisitor to meet either of them; the Bishop or his seat being vacant, the delegate of his chapter can commit to the Inquisitor, or the Inquisitor can commit to the bishop, or his delegate, or his seat being vacant to the delegate of his chapter deputed for this purpose, their own charge in this matter, or can signify by letter their concurrence and advice."

"Because, indeed, as to the custody of heretical prisons, which in some places are vulgarly called *muri*, (or walls,) we have understood that many frauds have been long perpetrated. We, wishing to provide against this,

decree, that every such prison or murus which hereafter we wish to be common to the Bishop and Inquisitor aforesaid, may have two chief keepers, discreet, industrious, and faithful, one whom the Bishop shall chuse, and shall provide for the same, and another whom the Inquisitor shall chuse, and for whom he shall provide, and each of the aforesaid keepers may have under him another good and faithful servant. In each cell also of the same prison or murus, there shall be two different keys, one of which one of the aforesaid keepers shall keep, and the other the other, and this with the duty of attending in whatever attendance may be necessary on those incarcerated there, he may be able to commit, or subdeligate to his own servant."

"Moreover, the aforesaid keepers, before they undertake their office, shall swear in presence of the Bishop or Chapter, if the Bishopric is vacant, and of the Inquisitors, or of persons appointed by them, on the Holy Gospels of God, corporally touched by them, that in the custody of those who are are imprisoned, and of others placed, or to be placed in their custody for the aforesaid crime, (heresy) they will faithfully use all the diligence and anxiety which they shall be able, and that one of them will not speak to any prisoner in secret but that the other keeper shall hear; and that the provision which the prisoners receive, according to the ordinary regulations, and that which may be offered to them by their parents and friends, or other faithful persons, (unless the regulation of the Bishop or Inquisitor, or of their commissaries should prevent) they shall faithfully and without any diminution minister to them, and that they will use no fraud in these things; and the servants of the keepers, before they shall enter on their office, shall take the same oath, in the presence of the same persons; and because it frequently happens, that Bishops have their own prisons for themselves, and not in common with the aforesaid Inquisitors, we will, and strictly command that the keepers for the custody of those who are imprisoned for the crime aforesaid by the Bishops, or if the Bishopric is vacant, those deputed by the Chapter, and their servants shall take a similar oath in presence of the afore-mentioned Inquisitors, or persons appointed by them. The notaries also of the Inquisition

shall swear in the presence of the Bishop and Inquisitor, or those substituted by them faithfully to execute their office, and the same shall be done by all persons necessary to discharge the aforesaid duty."

"But because it is too grievous not to do for the extermination of the aforesaid pravity, whatsoever its contagious enormity requires to be done. It is also grievous and most worthy of condemnation, maliciously to impute this same pravity to the innocent. We command the Bishop and Inquisitor aforesaid, and others substituted by them for the execution of the aforesaid office in virtue of holy obedience, and under the threat of everlasting curse, that they proceed so discreetly and promptly against those suspected, or openly accused of this sort of pravity, that they may not falsely impute to any one, through malice or fraud, so great a stain, or a charge of impeding them in the execution of the duty of the Inquisition. But if under colour of hatred, favour, love of gain, or temporal advantage, they shall have omitted to proceed contrary to justice and their conscience against any one for pravity of this sort where they ought to have proceeded, or under the same colour, by imputing to any one this pravity, or a charge of obstructing them in their duty, they shall have presumed by any means to harrass him on that account, besides the other punishments to be inflicted on them, according to the quality of their offence, the Bishop or superior incurs, ipso facto, the sentence of suspension from his office for three years, but others the sentence of excommunication, from which sentence of excommunication those who shall have incurred the same cannot obtain the benefit of absolution, unless from the Roman Pontiff, except in the article of death, and then only, satisfaction having been previously made, no privilege in the case availing them."

"We will also, that all other things which have been instituted by our predecessors concerning the aforesaid office of the Inquisition, as far as they do not oppose the present decree, may remain in all their force, confirmed by the approbation of the Sacred Council."

Here there can be no mistake; these Bishops quote

as their authority for exterminating heretics, in conjunction with the Inquisitor's decree of the council, one of these eighteen general councils given in their class books of Maynooth, and in all their authorities, councils which they proclaim to be infallible, and which they have never yet attempted to deny; and although it may seem incredible to many, that they could be guilty of such a crime, even in contemplation, as that of setting up their inquisitorial authority in this country, in the Empire of Protestant Britain in the light of the 19th century, yet the evidence derived from this last document is but a small part of that which shall now be laid before the reader.

THE PAPAL LAWS

SET UP BY

THE BISHOPS OF LEINSTER,

FOR

SUBJECTING HERETICS TO THE INQUISITION,

A. D. 1832.

CHAPTER IV.

On this subject there is no direct perjury of these Bishops to adduce against them for the simple reason, as has been stated, that they were never examined on it. The long subjugation of the Papacy in this once comparatively free and happy country, had so completely deprived them of the power of putting their horrible system of tyranny into execution, that the Protestants imagined the character of the Papacy had been changed. The affectation of liberal principles, as they are called, was the mask worn by its advocates, and, indeed, let us hope, they are the genuine sentiments of some of the laity at least ; but although Protestants were in general apprehensive of the principles of the Priests, they never imagined that they could even secretly entertain, much less dare actually to promulge, the purpose of setting up the Inquisition in Ireland. How little they were acquainted with their genuine character, the facts already set forth in these pages abundantly testify ; but though Protestants were blind and ignorant on the subject, there was one poor man, a Priest, who had escaped, I know not by

what marvellous process of mental insulation, the contagion of that contaminating and debasing atmosphere, the education of a Priest; a man who was an honest man, and a loyal man, and who was therefore sacrificed as a victim to the treachery and treason of those who, as they were unable to corrupt, were resolved to persecute him to death. His name was Laurence Morrissy. Having suffered privation of his parish, and all the cruelties that an Inquisitorial Bishop could inflict on him, he at last made an appeal to the public in the shape of two pamphlets, published in the year 1821-2. His pamphlets were entitled, "*A Development of the Cruel and Dangerous Inquisitorial System of the Court of Rome in Ireland.*"* But the false security and apathy of Protestants would not take warning by the faithful testimony of this man. The evidence of one individual, and he smarting under the lash of persecution, whose statements might therefore bear the appearance of revenge, could do little to shake the characters of these Bishops, who were ready to say or swear whatever might conduce to promote the interests of their Church, making, as we have seen, but one distinction between truth and falsehood—namely, which of them would best answer the object of the assertion or the oath.

But this man's testimony, which then sunk into oblivion, is now corroborated by a series of proofs and demonstrations, that leave nothing in the nature of evidence further to be expected or desired. These Bishops now stand confronted by their own Statutes, Directories, Conferences, Standards, Canons, and Decretals, in an array from which they shrink, silenced and confounded. The truth of poor Morrissy's statements is illustrated by the most irrefragable corroboration, and some extracts from his work supply an admirable preface to the iniquitous Bulls, which are now to be brought forward as set up by these Papal Bishops, for the law that is to govern the Priests and the Roman Catholic laity of Ireland.

He gives an account of a conference held in the diocese of Ossory, in the year 1815, in which we have some of the questions proposed by the Bishop, he states as follows:—

* A copy of these pamphlets, bound together, is now lodged by the Editor in the Libraries of the Universities of Oxford and Cambridge.

"The first meeting of the clergy on this occasion was held at Knocktopher, county of Kilkenny, on the 8th of May, 1815. At this conference he told them, that such of the beneficed clergy as did not make a profession of faith, (in which are included the oath and tenets already described), within two months after their promotion, could be deprived of their parochial dues, according to the present mode of ecclesiastical legislation, and especially after getting this warning, they were bound to appear before his Lordship, and bind themselves, by a solemn oath, to become ministers of the Holy Inquisition, as well as of the Holy Gospel.

In these printed conferences he asked his clergy, "Quænam sit hæresis definitio et divisio? Quænam pænæ contra hæreticos latæ?" What is the definition and division of heresy? What punishments are enacted against heretics? If you wish to know the punishments, gentle reader, see the constitutions of Innocent 4th., John 22. Martin 5, &c. as above.—Morissy's *Developement*, &c., Part 1. p. 52.

Again, he gives a faithful picture of the fruits of giving to these men the power of carrying their principles into effect, as follows:—

"Let Government grant the Catholic claims, and '*they will unsheath the Inquisitorial sword, and unveil the rack and the torture. Let the Government give them unqualified Emancipation, and they will sap the very foundation of the British Constitution.*' Let our Government admit Roman Catholic Bishops into the Imperial House of Parliament, and they will establish the holy Inquisition in the British Empire."—Morissy's *Developement*, Part II. p. 69.

Again, he gives a statement as to the Theology of Peter Dens, the truth of which needs now no illustration.

"A respectable divine, called Dens, wrote the course of Theology; this author is highly recommended by our Bishops and superiors to parish Priests, and all those who have the care of souls and government of the people. This same author was reprinted in Dublin, by a Roman Catholic bookseller, a few years ago, and distributed among the Roman Catholic clergymen throughout Ireland. In his treatise on faith, he explains and inculcates what punishments are and should be inflicted on heretics."—Morissy's *Developement*, Part II. p. 244.

He then gives extracts similar to those laid before the public at Exeter Hall. Finally, he draws a prophetic picture of the consequences of conceding political power to the Papacy, which is as true and faithful a testimony as ever came from the pen of man.

"Now, as the Inquisitorial laws are general and unqualified, so must the Roman Catholic Emancipation be general and unqualified in the end, viz., the Pope must have the nomination and appointment of Roman Catholic monarchs to these realms. Ireland must be tributary to him again—the Bishops and clergy must be reinstated in their glebes and Church livings—the forfeited estates must be restored to the right owners, and the Established Church must be Roman Catholic! All the heretics in the land must be exterminated, and their properties confiscated, and the nation must be purged from heresy; then, and only then, will Roman Catholics consider themselves fully and unconditionally emancipated. This is what is understood by an unqualified Catholic Emancipation."—Morissy's *Developement*, Part II. p. 252.

We now come to shew the truth of poor Morissy's statements, and accordingly in that volume of *Laws*, which these Bishops have set up as a supplement to *Dens*, under the head,

Immunitas Localis, p. 86.

We find it laid down, that heretics are accounted among those criminals, whom no sanctity of place, no asylum, even of an altar, is to protect from the ruthless hand of the Bishop and Inquisitor; but that he is to be dragged from thence to their tribunal, and put to the torture, as the proofs of his guilt may be such as to render it necessary to force him to confess. They quote a Bull of Clement XII., "*In Supremo*," enacted only one hundred and four years ago, 1734, in which it is stated, that the criminal may be delivered to the secular judge, "*if proofs sufficient to put him to the torture are to be had*." They quote the words from the Bull "*Adjecit, indicia ad tradendum reum judici seculari sufficere, si talia saltem sint quæ ad torturam valeant*."

They quote another Bull of a still more recent date of Benedict XIV. "*Officii Nostri*," of the year 1750, only eighty-eight years ago, in which he confirms a Bull of

his namesake, Benedict XIII., "*Ex quo divina*," of 1725, in which it is decreed, that when the criminal has been dragged, even from a Popish chapel if he had fled to it for refuge, the process of his trial is to be regulated by the order of the Bishop, "*if proofs sufficient to put him to the torture can be found*," and they give us the quotation from the Bull, "*Factâ extractione construitur processus de mandato Episcopi, si indicia ad torturam sufficientia reperiantur, tunc consignandus est reus judici seculari*," &c., p. 87.

They conclude with a Bull of still more recent date, Benedict XIV., 1751, just eighty-seven years old, from which they give the following extract:—

"Hæretici, aut de hæresi suspecti, Judæi post baptismum in Apostasiam lapsi, possunt ab Inquisitoribus extrahi ab ecclesiâ, sed vel ante vel post capturam commoneri debet Episcopus. Encycl. ad Inquisit. *Elapso proxime*, Bull. tom. 3, No. 40."—Supplement to Dens, vol. viii. p. 88.

THUS TRANSLATED.

"Heretics, or those suspected of heresy, Jews who after baptism have relapsed into apostacy, can be dragged by the Inquisitors out of a Church, but before or after their capture, the Bishop ought to be advised of it."

How far this corroborates Morissy's statement let the fact declare, and how far Protestants in Ireland may expect safety in their own houses, when these Bishops and Priests have their several laws for "guiding the consciences" of the poor people, which direct them to be dragged, even from the asylum of an altar, to be put to torture and to death, let every man of common sense determine for himself.

The Bull here quoted is now presented to the reader.

TRANSLATION OF THE PAPAL BULL, SET UP BY THE POPISH BISHOPS OF LEINSTER, FOR DRAGGING HERETICS FROM CHURCHES, AND PUTTING THEM TO TORTURE OR TO DEATH.—A.D. 1832.

OF THE DRAGGING FORTH OF CRIMINALS, RELATING TO THE OFFICE OF THE HOLY INQUISITION, FROM PLACES OF PROTECTION TO WHICH THEY MAY HAVE FLED.

An Encyclical Letter to the Inquisitors, deputed against heretical pravity.

BENEDICT. XIV., POPE.

“Beloved Son, Health and Apostolical Benediction.

“At the close of the last year, 1750, an Apostolical Constitution was published by us, given in the Ides of March the beginning of which is “*Officii Nostri*,” and which treats of the local immunity of churches. In that, we, adhering to the constitutions of our predecessors, Gregory XIV., Benedict XIII., and Clement XII., having removed certain cavils and subterfuges, by which the execution of them was impeded, decreed and appointed that he who was accused of an excepted crime, if at any time he should fly to a place of protection, ought to be dragged forth from it, **AS OFTEN AS PROOF SUFFICIENT FOR THE TORTURE COULD BE HAD**, which should prove his crime; and that moreover he should not be dragged forth unless by the authority of the Bishop and with the intervention of some ecclesiastical person, to be deputed by the same Bishop; and at length that when he was handed over to the secular power, censures were to be declared to be incurred by the same, unless the person who had been dragged forth was to be restored to the church, as often as in the progress of his cause the proofs had been cleared off on which the accused was charged with the perpetration of the crime.”

“But because our before-mentioned predecessors had decreed that the extraction from a place of protection should not be made, except by the Bishops alone, or by Prelates who were their superiors, excluding inferiors, although they were ordinaries and of no diocese, and those having a separate territory, in which case the extraction of the culprit should devolve on the neighbouring Bishop, the same has been likewise decreed by us in our aforecited constitution.”

The preamble of this Bull contains points on which the reader probably requires some information.

In the first place, be it remarked, that the Pope, by this Bull, confirms the bulls of three preceding Popes, Gregory XIV., Benedict XIII., and Clement XII. Therefore, whatever is found in those Bulls is ratified again by this.

Secondly, it appears from these Bulls that the rule by

which those who were guilty of any crime that exempted them from the sanctuary of any church as a place of refuge, is this, that they are to be dragged from their sanctuary *as often as proofs of their guilt sufficient for the torture can be found against them*. Now, this needs explanation.

When a heretic, for it is against them that this Bull is quoted, is so notoriously guilty that proofs from other quarters may be had in abundance, so that it is not necessary to extort a confession from himself, then there is no necessity for putting him to the torture: he can be put to death without further trouble. But, if there is only a lesser degree of proof which is not sufficient to found a sentence of death on, but only what they call half evidence (*semplena probatio*), then the criminal himself is to be compelled to confess by being put to the torture.

To illustrate this plainly,—If Ireland was in the possession of the Pope, the Rev. Edward Nangle, being a plainly convicted heretic, and moreover very obnoxious to the Papacy, Dr. M'Hale, with a safe conscience, as a good shepherd whose business is to protect his flock from wolves, could cause him without trial to be degraded from his orders, and burned as an example to all heretics on the highest point of Achill. But, if there were any poor Roman Catholics who had for some time absented themselves from mass and confession, and whom their Priest suspected of being inclined to heresy, and had moreover certain other indications that they had been seduced to listen to this heretic, then they, under this holy law, could be taken and put to the torture and compelled to confess; and, if they fled to Dr. M'Hale's new cathedral and took hold of the altar to protect them, still this were no refuge—they should be dragged from it to some of those convenient dungeons which the Doctor, without all doubt, has constructed underneath it or in some place equally adapted for his purpose.

This is their canon law, laid down in their standards of Maynooth. It is only necessary to quote a canonist of the highest authority in their church, and in that college:

“If the judge sees that the proofs are not altogether clear and convincing, he cannot condemn the accused,

especially to capital or corporal punishment: but, if there can be had a proof half conclusive, or even more than half conclusive, (*semiplena aut etiam plusquam semiplena probatio*,) then to-day, sometimes in the secular tribunals, the accused is applied to the torture or the rack, that, by the force of torments, the confession of his crime may be extorted from the accused. (*Ut vi tormentorum a reo confessio criminis extorqueatur*.)

Van Espen—Jus Ecclesiasticum Universum.—Part iii. tit. viii., sec. xxviii.

This is the law taught, at the public expense, to educate Popish Priests in the College of Maynooth; and we perceive by these canons and decretals, in which their Bishops drill them in their conferences to instruct the people, that they shall not be a dead letter on the statute book of Rome.

Thus far is necessary to inform the reader what is meant by "*proofs sufficient for the torture*."

The Bull proceeds—

"Section 1.—By adhering also to those regulations which have been decreed in the constitution of Gregory XIV., by which the rule and regulation of local immunity is prescribed. The crime of heresy, as you well know, is an excepted crime, and he who is accused of it cannot enjoy the refuge of a church. But, since in the congregation of the holy inquisition, held before us according to custom, on the 28th of January of this year, 1751, a doubt was raised what rule was to be observed, and what mode to be adopted, as often as a person accused of heresy was to be dragged out of a church to which he had fled, lest he might be taken to prison, whether when he had escaped from chains in which he was held, or from the galleys, or any other place to which he had been condemned, either for imprisonment or labour, we, who composed the aforesaid constitution in the preceding year, have reserved to ourselves to pronounce upon this matter, which we now intend to set forth by those which we subjoin.

"Section 2.—Either the question is as to the crime of heresy, which comes chiefly under the cognizance of the Holy Inquisition, or of other excepted crimes which do not enjoy the protection of a sanctuary, or of other

crimes which are not excepted, and which do enjoy that protection, but therefore belong to that tribunal, because they are committed by some of those who, as being subject to the jurisdiction of that tribunal, ought to undergo its judgment.

“Section 3.—If the crime of heresy is treated of—(Let me now entreat particular attention to the Bull translated next which is here renewed)—since, by our predecessor, John XXI., who is called XXII., in his constitution beginning “*Ex parte vestra*,” in the Roman Bullarium, vol. I., it has been already decreed “that heretics, or those suspected of heresy, also Jews, who, when they had been converted to the Catholic Faith, thence fell into apostasy, if they fly to a church, ought to be immediately dragged out from thence by the Inquisitor.” It is by no means our intention to derogate from this aforesaid constitution; on the contrary, it is our will that the same shall be observed, by attending to and following however that method which we now subjoin, namely, that the Inquisitor, as often as a criminal of this description is to be dragged out of a church, should use all diligence that this should be done with all due reverence for the House of God. And, since it cannot happen that before dragging him forth, the proofs which are had against the criminal can be communicated to the Bishop, since the law of the secret by no means allows it, and since where, even if it could be done, it would be wholly useless, since it is known that the sacred tribunal of the inquisition by no means proceeds to a capture, unless an almost complete proof of the crime has preceded. He should not, however, omit this, that either before or after the capture he should certify the Bishop of it, as well on account of the reverence which is due to his dignity, as that as far as possible, that may be carried into effect which has been decreed in the constitutions of Gregory, Benedict, Clement, and ours, which also is decreed thus by us, on this account, because that we have seen formerly in the congregation of the holy office which was held before our predecessor Urban VIII., on the 10th of June, 1638, the case being proposed and the doubt discussed; ‘*Whether a criminal, being charged with heresy, flying to a church, ought to be dragged out by the Bishop or the*

Inquisitor ? the Pontiff having heard the votes, answered 'that the criminal can be dragged out by the Inquisitor, the Bishop being certified of it either before or after.'"

"Section 4.—But when the question is of other excepted crimes, which nevertheless are by no means belonging to heresy, and still more if it is of those which are not counted among excepted crimes (*that is excepted from the privileges of the sanctuary*), although they may belong to the cognizance of the sacred tribunal, either because they are committed by some person subject to the jurisdiction of the same, or under any other name whatsoever ; we declare that those who are accused of crimes which are not at all excepted, ought to enjoy the immunity (*of the sanctuary*) ; but, as often as those accused of cases excepted, but who are not accused nevertheless of heresy, ought to be dragged forth from a church, all those things ought to be exactly observed, as well those which are decreed in our constitution, as those which have been decreed in the other preceding constitutions, namely, that the *proofs which are sufficient for the torture* ought to be communicated to the Bishop, since the law of the secret by no means prevents this ; besides that the criminal ought not to be dragged forth without the authority of the Bishop and the intervention of some ecclesiastical person deputed by him, and that all other things are to be observed which are decreed in the aforesaid constitutions.

"Section 5.—What has been said hitherto is to be observed even in respect to those who fly from prisons or from the galleys, or from any place of confinement, and betake themselves to the asylum of a church or any sanctuary ; for if they are accused or condemned of the crime of heresy, they are to be dragged out by the inquisitor, but so that the bishop be certified of it either before or after. But, if they are accused or condemned of any other excepted crime, but not of the crime of heresy, or for any other crime which is not excepted ; as to the first, let them be dragged forth by the authority of the Bishop and the intervention of an ecclesiastical person deputed by the Bishop. As to the second, let them be suffered to remain in the asylum to which they have fled, although they have fled from the galleys with their chains, provided they are free from the power of

the aforesaid galleys or of the other ministers of justice ; unless perhaps the Bishop may have an indult from the Apostolic See that he may be able to drag fugitives from the galleys out of churches, when in this case he may recur to the same for recovering the fugitive, or even to the Apostolic See, if the Bishop should want an indult of this sort, since the Holy See itself, in particular cases, as often as the crime requires it, would by no means refuse the Bishops to impart to them authority of dragging forth from churches those who have fled from prisons and galleys, although not accused of an excepted crime. These things we have to signify to the inquisitors, and meantime we impart to them our apostolical benediction.

“ Given at Rome, at St. Mary Major, on the 20th of February, 1751, in the eleventh year of our Pontificate.”

This Bull, be it remembered, was enacted exactly 88 years ago, and it has been just set up eight years here, by these Papal Bishops, to govern this miserable country.

The Bull of John XXII., quoted in this one, and renewed by it, dated in the beginning of the 14th century, is translated as follows :

“ Heretics, or those suspected of heresy, and Jews having been converted to the Catholic faith, and apostatizing from that, flying to a church cannot enjoy the protection of it.

“ John XXII. Pope, to the Inquisitors of heretical pravity, appointed through the kingdom of France.

“ On your part it has been lately proposed before us, that some guilty or suspected, or accused of heretical pravity, or being converted from Jewish blindness to the Catholic faith, and afterwards apostatizing from it, fly to churches, not as a remedy for their salvation, but that they may escape your hands, and may avoid the judgment of vengeance for their crimes, about which you have humbly implored the providence of our Apostolical See— We therefore endeavouring with most anxious care to extirpate the enemies of the orthodox faith, and to pluck out by the roots from the garden of the Lord such a noxious and pestiferous weed, we, by our apostolical letters, commit to your discretion, after the example of our predecessor of happy memory, Pope Martin IV.,

who, by his apostolical letters, commanded the same to the inquisitors of heretical pravity appointed through the kingdom of France, as far as respects those who shall appear to you to be guilty of heretical pravity, or to be notably suspected of the same, also those accused of the aforesaid plague, also converted Jews, and afterwards apostatizing from the faith, either openly or on probable proofs, that you should freely discharge the duty of your office according to the quality of their crime, just as if they had not fled to churches, or the aforesaid places, by suppressing, without any appeal, by ecclesiastical censure those who oppose themselves.

“And that no obstacle may be placed in your way on this behalf, we enjoin by these letters our venerable brothers the Archbishops and Bishops appointed through the kingdom of France, that they should not throw any impediment in your way, so that you should not freely fulfil these our commands, but rather that they should, on your requisition in these things, assist you, as they may have opportunity.

“Given at Avignon, on the Ides of August, in our first year.”—(That is A.D. 1317.)

Now, what do these documents demonstrate? They demonstrate not only that Popery is as bad, but infinitely worse than ever the Protestants of the last several generations believed or imagined it to be. We have here bulls and principles, that they never even thought of investigating—they never even supposed that there was any possibility of the Inquisition being set up in Ireland, yet here we see the truth of poor Priest Morissy’s evidence—(see page 150.) He says, “*Let Government grant the Catholic claims, and they will unsheath the inquisitorial sword, and unveil the rack and torture.*” He knew them well,—he knew they had it behind the veil in their secret principles and ordinances. He quotes this very Bull, the authority of John XXII. among others; and the year but one after they get political power, they actually set up these bulls for their Priests, as the law for Ireland,—they “*unveil the rack and torture,*”—they revive the worst canons and decretals of the worst ages of intolerance and persecution. The 3d canon of the 4th Lateran Council, of the beginning of

the 13th century, A.D. 1215, (see p. 139.) the inquisitorial canon of Clement V., in the Council of Vienne, in the beginning of the 14th century, A.D. 1311, (p. 143,) of John XXII., in the year 1317, here just translated, which we see revived by Benedict XIV., A.D. 1750, exactly 79 years before they obtained political power, and in the very year but one after they obtained that political power—after they had gained it by abjuring their principles and their canons, these are the very canons and decretals they set up to rule this miserable nation, A.D. 1831, which are now in force, and goading the population on, by the secret instrumentality of their Bishops and Priests, to every sort of crime and cruelty they inculcate while Protestant statesmen are wondering that the nation has not been tranquillized by their compromises and concessions, and are amazed forsooth at the impotence and contemptibility of British law, and at the seditions, perjuries and murders that agitate and convulse the nation. But they must awaken—the Protestants of this empire must awaken from their lethargy, if they wish to chuse between becoming the slaves of the Pope and maintaining the liberty of British freemen, the loyalty of British subjects, and the religion of British Protestants. They must awake to preserve themselves,—they must awake to save their country,—they must awake, if yet they may to a sense of their duty to God and their fellow men, to try and deliver their Roman Catholic fellow subjects from this anti-christian, anti-social superstition, and instead of associating or compromising with unreformed Papists, to aggravate every evil of their country, under the mockery of reform, let them begin to reform themselves from their ignorance, their indolence, their apathy, their criminal abandonment of their duty, and let them labour to reform their miserable fellow-subjects from that accursed apostasy from Christianity, which will call down on England the curse it has entailed on other nations, and make them mourn, too late, their guilt and folly, when they sink, as they deserve, in the common ruin of their country.

Let them not scoff in their blindness and folly at these Bulls, saying they cannot be put into operation by these Romish Bishops, in this free Empire. True, they cannot as yet be put openly into operation; the Inquisition can-

not be set up as it was in Spain, but herein consists the true nature and object of the principles of this mystery of iniquity, this hateful and accursed system of tyranny and treason. That where they cannot exercise their power directly, or where the Pope has not a direct temporal authority so as to govern the state; there they use what they call the indirect authority of the Pope, that is this, they secretly foment and stir up, and keep alive such a spirit of resistance to the heretical government as far as it can be ventured on, and at all events, such a state of general insubordination and hatred to Protestant authority, where they cannot make open opposition, that they keep the population by means of the secret instructions of the confessional ever dissatisfied, ever restless, ever on the watch, ever ready to harass, break down, and finally subvert the government of the state, till they get the Papacy established in its stead. Hence, Dens is the secret standard set up by these Bishops for the Priests, "*to direct the consciences of the people;*" and hence, as soon as they obtained political power, they set up, in addition to Dens, these laws, these Papal Bulls and Canons, not as yet being able openly to put them in force, but as bringing the whole weight and power of Ecclesiastical authority to bear upon the Priests, and to teach them, and oblige them thus to act with energy under the full power of the Pope upon the people, so as to bring the country to that pass that it shall throw off, as they confidently expect and intend, the heretical government of England. Then the publication of these laws will be asserted, and appealed to as having manifestly set up the Papal government in the nation, and the popular principle of a people choosing their own government is encouraged, because the wretched population of Ireland having no choice, must be wielded at the dictation of the Priesthood, and so Ireland becomes a state dependent on, and tributary to the See of Rome; then the secular and spiritual powers act in unison—then their infernal laws of tyranny and torture are put in force to keep down heresy and rebellion against the Pope—then those prisons and dungeons, which they are at this moment building, and have built under their chapels and public edifices, are brought into operation, and again this agency of anti-Christian cruelty and crime is permitted by God to

punish the guilty apathy, and indolence, and folly, and wickedness of Protestants, who triumphed so long in the imaginary security of British laws, and left the Papacy without faithful, determined, resolute opposition by the word and power of truth, to grow and spread for the dishonour of God and the destruction of the souls of men.

How far the wretched Roman Catholic population of Ireland are bowed down under the domination of this apostate, anti-social, anti-Christian despotism—how far they are compelled to submit to its dictation, and how far all the terrors of the eternal world are brought to bear upon their ignorance, their fears and their consciences, in enforcing the temporal power of the Pope, the next Bull which these Bishops have revived will abundantly exemplify.

THE PAPAL BULL

FOR ENSLAVING THE WHOLE

ROMAN CATHOLIC POPULATION,

AND

COMPELLING THEM TO SUBMIT TO THE TEMPORAL POWER OF THE POPE.

SET UP BY

THE ROMISH BISHOPS OF LEINSTER,

A. D. 1832.

CHAPTER V.

Of all the subjects which engrossed the attention of British statesmen, previous to the concession of political power to the Papacy, none occupied, naturally and justly, a more prominent place than that of THE TEMPORAL POWER OF THE POPE. It was considered, and most justly, that if the Pope could exercise temporal authority over the subjects of the British Sovereign, then, those subjects must be bound to serve two masters; and that the Sovereign of these realms might complain with Henry VIII., that his subjects were in effect but half subjects, giving but a part of their allegiance to him, and the rest to a foreign tyrant.

But infinite wisdom has long since settled the principle of this question, by laying it down that "*No man can serve two masters, for either he will hate the one and love the other, or else he will hold to the one and despise the other;*" and there never was a case on earth in which this principle was more fully exemplified. Henry VIII. was

ignorant both of the fact and of the human heart, when he called these men half his subjects, for they were not so. The Popish Hierarchy are whole and entire subjects of the Pope, and whole and entire traitors to their Protestant Sovereign. The laity are but the tools and puppets of the Hierarchy; what they lead the people to do, or to be, or to seem, under the continual operation of their continually exercised authority, that the laity must be. The secret principles of the Bishops and Priests they do not convey in full operation, or effect, to the people. They administer stimulants or sedatives—they apply caustics or emollients, just as the policy of the Pope, and College de Propaganda Fide, may determine to be suitable for the advance of the power of the Papacy. If smooth professions and potent perjury to lull the fears of the government are needful, then professions and perjury are ready for the occasion, as the evidence adduced in these pages abundantly testifies. But if the time of putting forth the power of the Pope has come—if the prospects of insurrectionary, or revolutionary movement, of rebellion, of persecution, of slaughter and confiscation have opened before them, then another game is to be played—then the laws of Papal treason are to be introduced and put into operation, till the moment shall arrive to throw off the mask and strike the blow. Hence, the laws of the Protestant government must be suspended in their operation, and the laws of Papal tyranny brought to bear through the agency of those delegated instruments of treason, the priests, on the consciences of the unfortunate people; thus the indirect authority, as they call it, of their Italian master, shall make way for the advance of his direct power over the nation, as they say, applying their favourite text to the Pope, “*See, I have this day set thee over the nations, and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build and to plant.*” Jer. i. 10. (See the Bull *Unam Sanctam*.)

Let the reader mark how thoroughly this is exemplified in the evidence of these Popish Bishops, denying and abjuring the temporal power of the Pope, when it was their interest to say and swear on the subject, and then, when they had reaped the fruits of their perjury, setting up secretly, but most effectually, by all the power of

their spiritual authority, the Papal law, which shall next be presented to his view ; and which is, in fact, a complete suspension of the laws of the British constitution, and an authoritative establishment of the laws of the Papacy over the poor Roman Catholic population of Ireland.

Let us now mark the evidence of these Romish Bishops, Dr. Murray, and Dr. Doyle, and Dr. Curtis, on the temporal power of the Pope.

Dr. Doyle's evidence before House of Lords, 21st March, 1825, on the temporal power of the Pope.—Report, p. 384.

“How do you distinguish in all cases between the spiritual and a temporal interference?”

“I do not think it is very difficult for us at present ; because those things that are of a spiritual or religious nature obviously regard the Articles of our Creed, as they are found in our profession of faith, or those moral actions of ours which might or might not be contrary to the commands of God. The temporal matters are either exclusively of a civil or temporal kind, or they are of a mixed kind. With regard to those of a civil or temporal kind, such as the old Bulls of the Pope regarding the rights of princes and such things ; those are quite obviously not to be classed with things of a religious or spiritual nature.”

Here we see what a satisfactory distinction is drawn between the temporal and spiritual power of the Pope. Again, we have further evidence of this Prelate.—See Report Lords Committee, p. 503.

Pope Gregory XIII. sent a Bull to Ireland, exhorting the Irish to take up arms against Queen Elizabeth. “Was such an act justified by any power ascribed by the Church to the Pope of Rome?”

“No. The church has uniformly for nine centuries, by her Popes themselves, by her practice, and by her doctrines, and by her academies maintained that the Popes have no right whatever to interfere with the temporal sovereignties or rights of Kings or Princes : and if there have been flatterers of the court of Rome who

maintained that the Pope had that right to interfere, it is hard to make us responsible for their opinions; whereas both as individuals and as a nation we have disregarded this doctrine, and always opposed with our lives and fortunes those Bulls when they were sent amongst us; nor can it be charged to the account of our country that we ever attended to Bulls, which went in any way to affect the rights of our Kings, to whom we have been most devotedly attached at all times. We do then reject that doctrine, as not supported by, or as opposed to the Scriptures, and to the tradition of our Fathers, and to many authorities of the Italian Church itself, of the German Church, of the French Church, of the English Church, and of the Spanish Church, as resting on no foundation but the unauthorized proceedings of Popes and their Italian flatterers, and we ought not to be charged with it."

How satisfactory must this evidence have appeared to the Committee of the House of Lords! How impossible for their lordships to have imagined that there was not one syllable of truth in it, but that it was a mere imposture on their credulity, as the sequel will evince! But we shall now turn to Dr. Murray's evidence before the Committee of the Lords, and see how he was prepared to swear on the occasion. He was asked—(see Report, p. 424, of March 24, 1825.)

"To what points are the communications between the Catholic Church in Ireland and the Church of Rome confine?"

"To spiritual cases, Ecclesiastical cases solely."

"What do you mean by spiritual cases?"

"Cases regarding the sanctification of souls; those cases are sometimes mixed as in the cases of marriage; as marriage is with us a sacrament, the See of Rome interferes, inasmuch as it is a spiritual thing; but that does not interfere with the temporal effects."

"Do you know no single instance of any communication from the Church of Rome to the Catholics in Ireland, having reference to temporal concerns?"

"I am not aware of any. I beg to correct what I have said. I do recollect in one instance; some person,

an under agent perhaps, wished to sound some individuals in Ireland, whether or not the Catholics would wish to lend a sum of money on a mortgage of part of the Papal states; and he was answered that of course such an attempt would not be made. That is the only instance in which I ever heard of any interference."

The Doctor's care for "*the sanctification of souls*" took rather a more extended range than their Lordships were then aware of; they little dreamt how necessary the removal of the heretical pestilence was for the promotion of the spiritual benefit of the faithful; and how sedulously Dr. Murray was disseminating, in conjunction with eleven of his Apostolical brothers, at that very time, the Rhemish Notes, as the infallible commentary of the Church, for inculcating the extirpation of heretics; and that Dens's Theology was the standard of the Priests for directing the consciences of those committed to their charge; for whom, as the Doctor expresses it in his Statutes, "they are to render an account to God in the day of judgment." He was examined on the same day as to the admission of Papal Bulls into Ireland, as follows—(See Report, p. 425.)

"As the publication of Papal Bulls, and rescripts and letters, is prohibited in other countries, unless sanctioned by the authority of the state, would there be any objection to imposing the same restriction on the Papal Bulls, rescripts, or letters, which are sent to Ireland?"

"It appears to me the same reason does not exist in Ireland which exists in some foreign states. In those states there are considerable benefices and emoluments, and it is natural the state should be somewhat jealous respecting the communications which may be made with respect to those benefices. That is not the case with us, and that is a matter that we are not at liberty to interfere with; it appears to be a matter that might be the subject of an agreement between any government and the Pope."

"Spiritual objection, you see none?"

"Except where conscientious matters are concerned, that it would not be right should meet other eyes than those who were by authority fit to see them."

Nor were these Bishops more liberal in their opinions and oaths in detail, than in the abstract blessings they promised as flowing from emancipation.

Let the reader consider the following extract, from the examinations of Dr. Murray and Dr. Doyle on this subject:—

Dr. Murray swears before the Lords' Committee, as follows—(See Report, p. 430.)

He is asked—

“What do you conceive would be the effect on the minds of the people of Ireland, both the clergy and laity, produced by the removal of the civil disabilities under which the laity now labour?”

“I think there would be one universal feeling of gratitude and attachment to the state.”

“Do you think that feeling would be universal amongst all ranks?”

“I have no reason to doubt it.”

“Do you think the present disabilities are felt by the lowest as well as by the highest ranks?”

“Certainly I do; and perhaps the lowest class feel those things most acutely: perhaps, they attribute more value to the thing they are deprived of than it really deserves.”

“Would there be any hesitation, upon the part of the members of the Roman Catholic Church of Ireland, collectively and individually, to resist the interference of any foreign temporal power whatever, with the internal concerns of the country, if opposed to the existing government?”

“At least our religion teaches that we ought to do that; and all under the influence of religion would certainly do it.”

“And that, without reference to any authority from the Pope?”

“Without reference to any authority whatever from the Pope.”

Such was the smooth oath of Dr. Murray. Nor was he left in the distance by the professions and oaths of Dr. Doyle. He swears, upon being interrogated, as follows—(See Report, Lords' Committee, p. 400.)

“What particular or general benefit would in your opinion be produced in Ireland by the admission of the Catholics to equal rights and privileges.

“I think that the general benefits produced by it would be incalculable. I am quite confident it would put an end to those religious heats and animosities which now prevail so generally. I am also of opinion it would tranquillize the public mind effectually, and make us all sit down quietly to promote our local and general interests. I also think that the country being thus intent on its internal improvement, the capitalists of England would find it their interest to go amongst us, and to employ, for their own advantage as well as ours, their capital, and skill, and industry, upon those vast resources with which Ireland abounds. It is in that way I think our general interests would be promoted by it. As to the particular interests to be promoted by it, I should think in a vast community like ours, abounding with talent, and now becoming well educated, many individuals would show themselves deserving of attention, and acquire those situations, from which profit and honours would, be acquired to themselves and their families; and if only one individual of the community had this prospect before him, that would cause all others in his neighbourhood to look up to the state, and to labour with the government for the public good. In fact, I think it would knit together, and effectually secure the affections of the multitude as well as of individuals, and make us one people immediately, and I hope in a few years a very happy and prosperous people. Those are my views, such as I entertain them in the presence of God and your lordship's; and I may add, that I think prosperity and tranquillity will never prevail in Ireland while the present political differences, arising from religion, are suffered to prevail.”

“Is the admission of the Catholic community to equal rights anxiously desired by the Catholic Priesthood?”

“Most anxiously. In fact, our situation is one of extreme difficulty; one in which we are endeavouring to conciliate the upper orders, and to keep quiet the feelings of the lower orders. In this restless state in which our society is at present, we feel considerable difficulty and pain; and we hope that if our claims, were settled by an

amicable adjustment, we could go on without being obliged to interfere in political matters ; that the country would be at last relieved from the extreme poverty which is now so afflicting, and our own condition improved thereby. It is impossible to estimate the state of anxiety in which we live, arising unquestionably from the state of the laws."

When we think of the confederated iniquity of these men, and the use they made of these privileges, from the concession of which they promised such blessings to the nation ; it is almost impossible to reflect on their evidence, and their subsequent conduct, without shuddering at the contemplation of that maturity of treachery and falsehood, to which it is possible to train the human conscience. He who has depicted the system in his eternal word, describes the "speaking lies in hypocrisy, and having the conscience seared with a hot iron," as its characteristic marks and evidences. But as this equally applies to all the parts of this work, we must particularly point out their further testimony, as to denying the temporal power of the Pope ; and as the Bull about to be presented to the reader, not only enforces that temporal power, but enforces it especially under the weight of the whole Papal spiritual authority, it becomes very important to give extracts from their evidence as to the nature of that authority ; and first, we shall see Dr. Doyle's statement, as to the nature of the sentence of excommunication.

He states before the Lords' Committee—See Report, p. 504, as follows :

"How many sorts of excommunication are there ?

"The greater and the lesser.

"What is the consequence of the lesser ?

"That the person who incurs the lesser excommunication cannot receive, during the time he is subject to it, sacraments. It is a censure so light as scarcely to be known, and in use scarcely ever incurred : because to incur any censure, a knowledge of the law is necessary, and the people generally do not know by what acts they would incur the lesser excommunication, so that it is a matter of little or no moment ; but the greater

excommunication is the most awful censure the church can inflict.

“What are its particular consequences?”

“They are expressed in those words, ‘*Os, orare, vale, communio mensa negatur.*’ These words express the cases in which a faithful person is not allowed to hold communion with a person who happens to be excommunicated, unless one of the following reasons entitle him to hold such communication. These are as follows:— ‘*Utile, lex, humile, res ignorata, necesse.*’ If any one of the conditions implied in those words exist on the part of any one, or any number of persons, such individual or such number of persons, are entitled thereby to hold communion with the person excommunicated.

“Does not this greater excommunication affect the temporal situation and rights of the parties excommunicated?”

“Certainly it does, as may be understood by the effects as described by me in the verse or words I have first here quoted.”

Page 506.

“For what sort of crimes is the greater excommunication pronounced?”

“There are several enumerated in the law: malicious house burnings is one on account of which the greater excommunication may be actually incurred, or the Prelate is entitled to inflict it on a person guilty of that crime; wilful and deliberate murder is another for which the Bishop is entitled for that to excommunicate; the omission of going to the Holy Communion at least once in the year, being an implied contempt of religion, and a dereliction of duty so gross, that the Bishop is entitled for that to excommunicate, and he is entitled also to excommunicate an individual, living in a state of public and notorious adultery, as also a wilful and notorious blasphemer. I have now stated to your Lordships all the cases which occur to my mind at present, wherein a Bishop is entitled to excommunicate; for the cases where a person is excommunicated by the law, as we say, *ipso facto*, are extremely rare, and that excommunication requires so many conditions in order that it be incurred, as that no person, morally speaking, now, unless clergy-

men whose profession makes them acquainted with those kind of things, does incur it.

“What order of the Roman Catholic Church have the power of inflicting this excommunication?”

“The Bishops alone, or a person deputed or delegated by them.”

Again, in page 507.

“If any excommunication were issued from Rome, would that have any effect in Ireland?”

“Not until it was published in Ireland.

“By whom would it be published?”

“It would be directed to some individual here, and that individual is the person who would be supposed to publish it; and as I could delegate the authority of excommunicating to any clergymen who had received the clerical tonsure; so the Pope, if he wished to excommunicate any individual in this country, could delegate his authority to do so to any clergyman in the country.

“Any clergyman of any degree, not confined to a Bishop?”

“Yes, if it were a censure on any individual, and did not trench upon the right of the Bishop; but that never is done; and there is no case that ever came to my knowledge, in reading Canon law or Church history, where the Pope passed by the authority of the ordinary in such cases; I should except the cases where the attempt was made to excommunicate Princes or Kings.”

As this evidence shall be summarily reviewed in reference to the Bull which is next to be presented to the reader, we shall now pass on from Dr. Doyle's to that of Dr. Murray.

When this Prelate was examined before the Committee of the House of Commons, May 17, 1825 he gave the following testimony—(See Report, p. 581.)

“What alternative would remain to a Roman Catholic who happened to be ever unjustly excommunicated but to renounce the Catholic Church, or submit to what was required by the Pope; and might not this difficulty in which he might be placed be injurious to this country in time of war, or in time of disturbance?”

"If the excommunication were known to be unjust, he would, of course, disregard it, if it was of a doubtful nature he possibly might, to avoid scandal, hold himself as excommunicated; that is, he would not receive externally the sacraments of the Catholic Church until the doubt should be removed, but no excommunication, no dread, no inducement, that could be held out by the Pope or any other should prevail on him to do wrong, nor of course to transgress the allegiance he owes to his sovereign. He would not, therefore, renounce his religion, but in resisting such an excommunication, he would act conformably to the principles of his religion, which teach him that he owes undivided allegiance to the sovereign of the realm in which he lives, and where protection is afforded to him.

"Does the Roman Catholic consider that each individual is a judge of the justice of the excommunication which may be sent to him?

"Certainly if it regard a matter already decided—*In matters of doubt he has recourse to his spiritual guides—to his bishop and pastor. If an excommunication came from the Pope against any one who would not assist him in acquiring temporal dominion within these realms, every bishop and every priest in the country would feel it a duty to resist that mandate, and to teach their flocks that they are bound to resist it.*

"Does not excommunication occasionally go from the bishop?

"Very often; always in this country.

"In those cases is there any latitude of judgment in the individual whether he shall conform to that sentence or not?

"Certainly, in matters of doubt he will consult his pastor, and that pastor will consult others.

"Do you think that in a case in which excommunication had been issued by the bishop against an individual, and that individual was to apply to the pastor; generally speaking, the pastor would advise the individual to resist the excommunication of the bishop?

"I think that if the excommunication were unjust, he would advise him to do so, and also to apply to the superior of the bishop to have it reversed."

Now having seen the evidence of these two Romish

prelates before the Lords, on the temporal power of the Pope,—and having seen their evidence before the committees of both Houses, on the nature of the sentence of excommunication,—let us see their evidence before the committee of the House of Commons, on the same subject—the temporal power of the Pope; and this will exhibit in full relief the confederated iniquity of these men, and the confidence to be reposed in the oaths and the loyalty of bishops of the Church of Rome.

Dr. Doyle is asked in Committee, March 18, 1826, (see Report, p. 190.)

“In what, and how far, does the Roman Catholic profess to obey the Pope?”

“The Catholic professes to obey the Pope in matters which regard his religious faith, and in those matters of ecclesiastical discipline which have already been defined by the competent authorities.

“Does this obedience detract from what is due by the Catholic to the State?”

“Not in the slightest degree. On the contrary, as the laws of God, which the Pope does enforce amongst Catholics, ordains that we should pay obedience to the existing government of the country where we dwell, so the obedience we owe the Pope only tends to confirm us in our allegiance to such government.

“Does that justify the objection that is made to Catholics, that their allegiance is divided?”

“I do not think it does in any way: we are bound to obey the Pope in those things that I have already mentioned; but our obedience to the law, and the allegiance which we owe the sovereign are complete, and full, and perfect, and undivided, inasmuch as they extend to all political, legal, and civil rights of the king, or of his subjects. I think the allegiance due to the king, and that due to the Pope, are as distinct and as divided in their nature as any two things can possibly be.

“Is the claim that some Pope’s have set up to temporal authority, opposed to Scripture and Tradition?”

“In my opinion, it is opposed to both.

“What is your opinion respecting the conduct of those Popes who have interfered with states, and extended their pretensions to the civil business of men?”

“I do not like to speak harshly of men who have

already passed out of this world; but I think that the Popes who so acted, have done much mischief, and very often have acted upon a power or upon an authority which they had no right to exercise. However, when Popes did interfere with the civil business of men, or with the temporal rights of princes, I find that in almost every instance in which such interference occurred, that they professed to act upon rights, which they had acquired by compact or cession, or some act upon the part of those sovereigns, or those countries, with which they so interfered; and I do not find that that interference was grounded in almost any case upon their spiritual authority only.

“Are those rights you allude to temporal rights?”

“The rights to which I allude are temporal rights which were acquired by the Popes from time to time, chiefly during the feudal times.

“Do you mean by princes transferring their kingdoms or parts of their kingdoms?”

“Yes, by kings making their states tributary to the holy see, or resigning them into the hands of the Pope, and then accepting them back again, as fiefs of the holy see; thus the Pope was considered by them as the Lord paramount of the kingdom, or dukedom, or principality; and he, acting upon this supposed right thus acquired, sometimes attempted to depose the princes or to absolve the vassals of such kingdoms from the allegiance which they owed to their immediate lord.

“Were those claims of the Pope opposed in Europe?”

“Opposed they were; and the consequence of such opposition were many and very bloody wars; the kings of France contended against the Popes, the emperors, properly so called, I cannot call them emperors of Germany, for they were the sovereigns of the Roman empire, contended with the Popes; the kings of Naples have had, from time immemorial, disputes upon those grounds with the Popes; and there was scarcely a Catholic sovereign in Europe, who at one time or other, did not contend with his contemporary Pope, upon this very ground.

“Did every Pope justify his claim to temporal interference upon some previous right conferred upon him by a prince of some European country?”

“As far as I am acquainted with the history of such

claims, put forward by the Popes, they rested them upon such temporal rights, previously acquired by themselves or their predecessors with the single exception of, I think, Boniface the 8th; and he in a contest, as I recollect, with some king of France, includes in a brief which he issued, a declaration* that he did so by an authority vested in him from above. The terms of this declaration were vague and general, and seemed to me when I read it to imply, that it was not in virtue of the temporal authority he had acquired but in virtue of his spiritual authority, that he attempted to act as he then did. This is the only instance of the kind which has occurred to me in my reading.

“Does the Pope at present dispose in any way of temporal affairs within the kingdoms of any princes on the Continent?”

“The Pope at present does not interfere, or attempt to interfere with the temporal concerns of any kingdom in Europe; to this, perhaps, there is an exception with regard to the kingdom of Naples; but I believe a concordat has been entered into in the time of the late Pope between the then government of Naples, and the Pope’s minister, Cardinal Gonsalvi, wherein the ancient claim or claims of the Roman See to the kingdom of Naples as a fief, were laid aside, and some equivalent for it accepted. It was customary for the king of Naples as a mark of his holding that kingdom as a fief of the Holy See, to send amongst other things a white poney or palfrey once a year to Rome. Whether that custom is still continued, I cannot say; but I know an arrangement has been entered into which has settled differences which subsisted very long, and troubled both courts very much. Let me repeat, that the case of Naples is the only one in which the Popes of Rome have for the last three centuries nearly interfered in any way, directly or indirectly, with the temporal concerns of any state in Europe, and I add that if they were to attempt so to interfere at present, the interference would not only be disregarded, but scoffed at by every person of sense.

“Do the Catholic clergy insist that all the Bulls of the Pope are entitled to obedience?”

* He alludes here to the Bull *Unam Sanctam*, which is embodied in their Canon Law this day.

“ By no means. The Pope we consider as the executive authority in the Catholic Church ; and when he issues a Bull enforcing a discipline already settled by a general council, such Bull is entitled to respect ; but he may issue Bulls which would regard local discipline or other matters not already defined, and in that case his Bull would be treated by us in such a manner as it might seem good to us. For instance, did it trench upon our local discipline, we might treat it as we did that rescript of Quarantotti, about which I was questioned here the other day ; did we find that it was unreasonable we would refuse to accept of it. I have already spoken of his authority in matters of a purely spiritual nature.

“ In the Creed of Pope Pius the 4th, there are the following words, ‘ I promise and swear obedience to the Roman bishop, the successor of St. Peter,’ what is the proper meaning of those words ?

“ Of course that we would obey him in those things to which his authority extends, namely, spiritual matters, or the execution of decrees regularly defined by general councils, and accepted of by us, for they are not all the decrees of even general councils which are received in each kingdom ; for instance, the decrees of the Council of Trent, regarding discipline, are not received in the kingdom of France. The decree of the Council of Trent regarding a particular discipline is not received in the province of Dublin, in Leinster, though it is received in the other parts of Ireland. All the decrees, then, even of general councils, much less all the decrees of the Pope, cannot have force unless they are received formally by the nation which they regard, or whose discipline is affected by them, each church has its rights, and those rights cannot be subverted or affected by any proceeding on the part of the Pope without the concurrence of the Hierarchy of such church.

“ If the Pope were to intermeddle with the rights of the king, or with the allegiance which Catholics owe to the king, what would be the consequence so far as the Catholic clergy were concerned ?

“ The consequence would be that we should oppose him by every means in our power, even by the exercise of our spiritual authority.”

Again he was asked, Report, page 219.

“ There were very strict laws enforced previously to the Reformation, with respect to the admission of documents into this country, from the See of Rome ?

“ What I said before I should think is the same, that I would be disposed to say again ; namely, that with regard to communications from Rome, as far as I am personally concerned, I really cannot see what objection I could have, or ought to have, to any restriction of any kind whatsoever that might be imposed upon them, provided they were permitted to come into my hands, and I might see the purport of them. I was going to observe that at that time such restrictions were exceedingly necessary, as the Popes at that period pretended to have in the country rights and privileges which are now utterly abolished, and never can be revived ; on that account it was very necessary that his correspondence with this country should be carefully watched and an interference with the rights of the country and the rights of the crown strictly guarded against, but at present when no such right on the part of the Pope is pretended to ; such laws as then existed cannot be thought necessary, but if they were thought necessary, I could not have any objection to them.

“ When were those powers formally disavowed by the Pope ?

“ I do not know that they were ever formally disavowed by the Pope, nor do I suppose that they have been, nor was it necessary they should, because they have long since gone into disuse, and other laws have been enacted in the church which supposed their total abolition.

“ Where can the Committee find the laws which now define the powers or pretensions of the See of Rome with respect to foreign countries ?

“ We can best find them in the usages of the different churches in Europe, and we are not bound to recognise any of those ancient laws which at all affected temporal rights.”

We shall now pass from Dr. Doyle to Dr. Curtis.

Evidence of the Most Reverend Patrick Curtis, D. D.
Titular Archbishop of Armagh, March 22, 1825. See Report, p. 222.

"Is the claim which the Popes set up to temporal authority opposed to Scripture and Tradition?"

"I do not think it is very conformable to it. I do not say exactly that it was opposed to it, but certainly he has received no such power from Christ. I do not say but he received it from men, the same as he received the kingdom he has now, or at least the Dukedom, the Papal territory; whatever he had, or has of temporal power or authority he received from men; and, I believe would have done better not to take it, he became a great deal a less influential man, as a spiritual chief, after receiving it, than before.

"Does the obedience that Catholics owe to the Pope detract from what is due by them to the state under which they live?"

"By no means, we owe him no other than a spiritual authority, exercised according to the canons of the church, not arbitrarily, but according to the canons of the church, but we owe him no temporal obedience whatsoever.

"Does the nature of the obedience that Catholics owe to the Pope justify the objection, that their allegiance is divided to the states they live under?"

"By no means. We never profess any allegiance to the Pope; we take an oath at our consecration, of fidelity, as it is called; what we mean to do is, to promise to him canonical obedience, as so does the priest to his bishop, and the bishop to his archbishop, but in a more limited degree.

"Is the duty that Catholics owe to the Pope, and their duty to their king, really and substantially distinct?"

"Entirely distinct, and regarding different subjects totally, they never ought to be confounded."

We now take leave of Dr. Curtis, and proceed to the evidence of Dr. Murray.

Evidence of the Most Reverend Dr. Murray, March 22, 1825. See Report, p. 223.

"How many years have you been Roman Catholic Archbishop of Dublin?"

"Since the decease of my predecessor, on the 11th of May, 1823.

"Were you coadjutor to the late Dr. Troy?"

" I was

" How many years ?

" Since the year 1809.

" Will you be so good as to explain to the Committee what is the nature and origin of the authority of the Pope ?

" The origin of the authority of the Pope we hold to be from God, who established a head of the church which he wished to appoint on earth, the nature of his authority is, that he is the executive power of that church, his office is to watch over and enforce the observance of the canons, he is besides the centre of Catholic unity, the great link that holds together all the different parts of the Catholic body, so that each Catholic throughout the world, finding himself in communion with the head of the church, may know thereby that he is in communion with the whole body.

" Is his authority confined altogether to a spiritual authority ?

" Wholly confined to a spiritual authority according to the words of our Saviour, " My kingdom is not of this world."

" Is that authority under the controul of General Councils ?

" That authority is limited by the councils and canons of the church ; he is the executive power of the church, appointed to preside over it, and enforce its canons or laws. Those canons vest in individuals, for instance, in bishops, certain rights which of course it is the duty of the Pope to protect and not to violate, his authority is thus limited by those canons.

" To what extent, and in what manner, does a Catholic profess to obey the Pope ?

" Solely in spiritual matters, or in such mixed matters as come under his government, such as marriage, for instance, which we hold to be a sacrament as well as a civil contract ; as it is a sacrament it is a spiritual thing, and comes under the jurisdiction of the Pope ; of course, he has authority over that spiritual part of it ; but this authority does not affect the civil rights of the individuals contracting.

" Does this obedience detract from what is due by a Catholic to the state under which he lives ?

“Not in the least ; the powers are wholly distinct.

“Does it justify an objection that is made to Catholics, that their allegiance is divided ?

“Their allegiance in civil matters is completely undivided.

“Is the duty which the Catholic owes to the Pope, and the duty which he owes to the king, really and substantially distinct ?

“Wholly distinct.

“How far is the claim that some Popes have set up to temporal authority, opposed to Scripture and Tradition ?

“As far as it may have been exercised as coming from a right granted to him by God, it appears to me to be contrary to Scripture and tradition ; but as far as it may have been exercised in consequence of a right conferred on him by the different Christian powers, who looked up to him at one time as the great parent of Christendom, who appointed him as the arbitrator of their concerns, many of whom submitted their kingdoms to him, and laid them at his feet, consenting to receive them back from him as fiefs, the case is different. The power that he exercised under that authority, of course, passed away, when those temporal princes, who granted it, chose to withdraw it. His spiritual power does not allow him to dethrone kings, or to absolve those subjects from the allegiance due to them, and any attempt of that kind I would consider contrary to Scripture and tradition.

“Does the Pope now dispose of temporal affairs within the kingdoms of any of the princes of the Continent ?

“Not that I am aware of. I am sure he does not.

“Do the Catholic clergy admit that all the bulls of the Pope are entitled to obedience ?

“They are entitled to a certain degree of reverence ; if not contrary to our usages, or contrary to the law of God, of course they are entitled to obedience as coming from a superior. We owe obedience to a parent, we owe obedience to the king, we owe it to the law, but if a parent, the king, or the law, were to order us to do any thing that is wrong, we would deem it our duty to say, as the apostle did on another occasion, ‘we ought to obey God rather than men.’

“Are there circumstances under which the Catholic clergy would not obey a bull of the Pope ?

“Most certainly.

“What is the true meaning of the following words in the creed of Pope Pius the 4th, ‘I promise to swear true obedience to the Roman bishop, the successor of Saint Peter?’

“Canonical obedience in the manner I have just described within the sphere of his own authority.

“What do the principles of the Catholic religion teach in respect to the performances of civil duties?

“They teach that the performance of civil duties is a conscientious obligation which the law of God imposes on us.”

Now let the reader calmly contrast the evidence of these men with the real principles of their religion, and with their own subsequent conduct.

It would enlarge this work too much to make extracts from the standard authorities of Maynooth to prove that while they were swearing thus, they held the right and power of the Pope to interfere by his indirect influence with the Romish subjects of all states over which he has not direct authority. Thomas Aquinas, Bellarmine, Reiffenstuel, Devoti, to say nothing of their long-established standard Dens, and many others, all exhibit unanswerable evidence on this, but as facts speak a thousand times more than mere principles, we must compare their evidence with their subsequent conduct, and then see how the case stands. Dr. Doyle, when called on before the Committee of the Lords to distinguish between the spiritual and temporal power of the Pope, admits that *“with regard to those of a civil or temporal kind, such as the old Bulls of the Pope, regarding the rights of princes, and such things, those are quite obviously not to be classed with things of a religious or spiritual nature.”*

Yet admitting this, he and Dr. Murray, and the other bishops of the province, set up not only these old Bulls and Canons which the reader has seen, but also that which is next to be presented to him, by which the whole temporal authority of the British government is superseded as far as Papal power can supersede it, and the temporal dominion of the Pope set up over the consciences of the unfortunate Roman Catholic population of Ireland, and that, under the most tremendous sanc-

tions that the spiritual authority of the Pope can bring to bear upon them.

The reader will better judge of the facts by seeing the abstract of the Bull which these Papal bishops have set up, in this epitome of their laws which they have added to Dens. It is as follows:—

“EXECUTIO PROVISIONUM CURIÆ ROMANÆ.

“In Bulla *Pastoralis Regiminis*, Bull, t. I. n. 47, feriuntur excommunicatione Pontifici Romano reservata, Laici impediētes executionem mandatorum, citationum, aliarumque provisionum Romanæ curiæ; ut illi pariter qui impediētibz hujusmodi auxilium, consilium, vel favorem præstant. Regulares autem et Ecclesiastici suspensionem ipso facto incurrunt tam ab exercitio ordinum quam officiorum, quæ ambæ censuræ sunt reservatæ Romano Pontifici: notarii vero, sive tabelliones, recusantes facere hujusmodi provisionum et executionum instrumenta publica ad instantiam partis, privantur officio notariatus, atque infames declarantur.” Supplement to Dens, p. 74.

Thus translated,

“THE EXECUTION OF THE PROVISIONS OF THE COURT OF
ROME.

“In the Bull *Pastoralis Regiminis* Bullarium, vol. I. No 47. Laymen hindering the execution of the mandates, citations, and other provisions of the court of Rome are smitten with excommunication reserved to the Roman Pontiff, as are they also who afford aid, counsel, or favour to persons of this sort who hinder it. But Regulars and Ecclesiastics incur ipso facto suspension as well from the exercise of their orders as their offices, both which censures are reserved to the Roman Pontiff. But notaries or scribes refusing to make the public instruments of provisions and executions of this sort at the instance of the party, are deprived of the office of notary, and declared infamous.” Doyle on Bulls, Report p. 239, or p. 126 of this book.

There is no man who will pretend to call this a law concerning spiritual subjects. The Bull itself testifies that it is a Bull relating to the temporal power of the

Pope, and let it now be compared with the evidence of Dr. Murray and Dr. Doyle.

Dr. Murray declares on his oath before the Lords' Committee, that the communications between the powers at Rome and that church in Ireland are confined to "*spiritual cases*"—"Ecclesiastical cases solely"—which he explains to be "*cases regarding the sanctification of souls.*" He swears he is not aware in any instance of any communication from Rome to the Roman Catholics in Ireland having reference to temporal concerns except one case of contemptible insignificance which he mentions as if to give a colour to his evidence.

Dr. Doyle swears before the same Committee that "*the Church has uniformly for nine centuries, by her Popes themselves, by her practice, by her doctrines and her academies, maintained that the Popes have no right whatever to interfere with the temporal sovereignties, or rights of kings or princes ; and he swears that if there have been flatterers of the Court of Rome, who maintained that the Pope had that right so to interfere, it is hard to make them (the Romish Bishops) responsible for their opinions, for that both as individuals, and as a nation, they have disregarded this doctrine, and always opposed with their lives and fortunes those Bulls when they were sent among them.*"

Such were the oaths by which these men imposed on the credulity of the British Parliament, when after the success of this denial of their principles they entered together into their Synod, and then appointed this Bull for the application of the whole spiritual power of their Pope, and all the terrors of their Church's denunciations, to enforce that temporal power which they had thus denied upon their oaths.

It is unnecessary to remark on the evidence given so solemnly by both these bishops of this awful Apostacy, as to the tranquillity and peace into which Ireland would subside if their oaths were believed, and their claims granted: (see pp. 129, 130) while the moment they succeeded in the accomplishment of that object which they had gained by these oaths, they conspired with their brother bishops in their provincial synod, to hatch this system of treacherous, perfidious, seditious, persecuting, exterminating treason; this revival of the laws of Papal cruelties and crimes, which by their own confession were

calculated to "upturn the foundations of society"—to "drench our streets and fields in blood"—to detach the whole Roman Catholic population from allegiance to their sovereign, and to kindle the flames of discord and desolation from one extremity of the nation to another.

But as if it had pleased Divine Providence to bring to light by their means the whole corruption and wickedness of the Papacy, we have their evidence given on the subject of excommunication, that formidable engine by which they enforce these laws upon the unfortunate population of this country.

Dr. Doyle swears, that this "*Excommunication is the most awful censure the Church can inflict.*" He gives their technical memorial line, in which its effects on the excommunicated are enumerated. (See p. 171.)

"*Os, orare, vale, communio, mensa negatur.*" That is, that all conversation, prayer, salutation, intercourse, or eating at the same table with them is forbidden. He pretends it is a sentence pronounced only on malicious house-burners, murderers, neglecters of the communion and adulterers; and that the case of a person excommunicated *ipso facto* is extremely rare; but the first on the list of persons excommunicated *ipso facto* in their secret statutes are "HERETICS AND APOSTATES."

Dr. Murray's evidence before the committee of the House of Commons, as taken in connection with this Papal law, is of a deep and dark complexion. He states expressly, that "*If an excommunication came from the Pope against any one who would not assist him in acquiring temporal dominion within their realms, every bishop and every priest in the country would feel it a duty to resist that mandate, and to teach their flocks that they were bound to resist it.*"

This is the evidence of this man before the Parliament; yet, what does he do when he attains the object of this evidence, and gains political power? He convenes his suffragan bishops, and he enacts his provincial statutes, and he sets up a code of laws to rule the wretched population of Ireland, by which the bishops and priests are made the tools and agents of bringing the people under the domination of the Pope; and the men, who he swore would be the foremost to resist the crime, are

made by his own agency, with himself placed at their head the foremost instruments of its execution.

Let us examine his evidence farther. He is asked, "Does not excommunication occasionally go from the bishop?" He answers, "Very often—always from the bishop in this country."

Now what is the power which he sets up to compel the obedience of the people to the temporal commands of the Pope?

It is this very engine—this very excommunication—this very sentence, worse than the sentence of death to the poor Roman Catholics that really believe in the pretended power of the Church, which he himself issues, which he himself executes, and by which he himself compels them to the commission of this very crime, while he declares in his evidence that he and his priests would feel it their duty to resist and to teach their flocks to resist it too.

But the dark hue of this man's testimony is exhibited in every turn, for he had been asked, "what alternative an excommunicated Roman Catholic would have, except to renounce his religion, or submit to the requirements of the Pope?" He pretends in his answer, that if the excommunication were unjust the man would disregard it. And he says, "No excommunication, no dread, no inducement that could be held out by the Pope or any other should prevail on him to do wrong, nor of course *to transgress the allegiance he owes to his sovereign. He would not therefore renounce his religion, but in resisting such an excommunication he would act conformably to the principles of his religion, which teach him that he owes undivided allegiance to the sovereign of the realm in which he lives, and where protection is afforded to him.*"

Now what man on earth, when he reads this evidence as coming from a man professing to be, not to say an Ecclesiastic in a nominal Christian Church, but even a member of civilized society, could believe, if he had not the demonstration before his eyes, that this man after this evidence, set up, not merely as a principle, but as a law of his religion, that every Roman Catholic, instead of paying undivided allegiance to his sovereign, should obey with implicit reverence all the commands of

the Court of Rome, and that the sentence of excommunication which he here pretends, they were to disregard, was to be the very instrument wherewith this obedience was to be enforced? nay, that he himself in his secret conclave was to issue this very sentence, and to enforce under the most solemn sanctions of religious terror, that crime which he here pretends was at utter variance with religious principle, that he was himself not only totally to violate the bond of allegiance to his sovereign, but to compel the population to transfer their undivided allegiance to the Pope.

But this is not all, for when he is asked, "whether there is any latitude of judgment in the individual whether he will conform to the sentence of excommunication or not? He answers, *"Certainly, in matters of doubt he will consult his pastor, and his pastor will consult others."*

And when it is again proposed to him, "whether in a case in which excommunication had been issued by the bishop against an individual, and that individual was to apply to his pastor generally speaking, the pastor would advise the individual to resist the excommunication of the bishop?"

He replies, *"I think that if the excommunication were unjust he would advise him to do so, and also to apply to the superior of the bishop to have it reversed."*

Yet when he thus pretends that the poor excommunicated individual is to find refuge in his pastor, or the superior of the bishop, what does he do?

He, the superior of the bishops of a province, assembles his bishops, in synod, and he sets up a law by which he hurls not only excommunication against the laymen, but more than excommunication against the pastor, for he records the sentence of the Pope against the pastor; that he is to be "suspended from his orders and offices," and turned out upon the wide world till the Pope reinstates him; he pretends that poor laymen may find a refuge in the pastor, while the pastor has no refuge himself, if he dares to disobey, but suspension, infamy, and degradation.

Such is the security for the truth, the oath, and the loyalty of a bishop of the Church of Rome.

Now let the reader judge of the Bull by which this treasonable religion is enforced.

TRANSLATION OF THE BULL FOR COMPELLING THE ROMAN
CATHOLICS OF IRELAND TO SUBMIT TO THE TEMPORAL
POWER OF THE POPE.

*“Of not impeding the execution of Citations, Mandates,
and other provisions of the Court of Rome or the Apostolic See.*

BENEDICT, BISHOP,

*“Servant of the servants of God, for the perpetual memory
of the things (now decreed.)*

The solicitude of the pastoral government committed to us unworthily from on high, demands that we should not only take care to enact new laws, if at any time the condition of circumstances or necessity requires it, but even if those which have been providentially and salutarily appointed by the Roman Pontiffs, our predecessors, shall, either through the fault of men, or the fleeting and voluble nature itself of human affairs, pass into desuetude, to recall them into use and fortify them with the strength of Apostolic confirmation.

“Section I.—Forasmuch as, on a former occasion, there emanated from a particular body, deputed by our predecessor, Innocent XI. of pious memory, for the reformation of the tribunals of the city, by letters of the said predecessor, which began *Decet Romanum*, dated the 4th of the Kalends of July, in the year of our Lord, 1682, a decree afterwards confirmed in a specific form, of the tenor following, viz.:—‘But since it is related that ministers and officials of states, cities, and places, in which the doctors, the clergy, and commissary of the chamber, and other prelates, by reason of their bishoprics, or abbacies, or commendams, also the prefect of the apostolic palace, exercise temporal jurisdiction, and also ministers and officials of barons and of the comptrollers of their household, and of others whosoever they be, actually, although unduly sometimes dare to offer an impediment, that in the places aforesaid, and in their territories, the citations, mandates, and other provisions of the judges and tribunals of the Court of Rome, and especially of the auditors of the chamber, shall not be executed without their license and good pleasure given in writing, as it is vulgarly called their *exequatur*. Therefore, it has been declared and decreed that as well verbal and personal citations, either at the house or in the hands of domestics,

or by edicts, as also all mandates whatsoever, may be freely done and executed without any other license, good pleasure, or *exequatur*, or requisition of the officials and ministers of the place, and that neither the aforesaid officials and ministers, even the cardinals themselves, and prelates, and clergy, and commissary of the chamber, and barons, and comptrollers of households, and other persons whatsoever, can in this afford any impediment directly or indirectly, under the penalties contained in the apostolical constitutions against those usurping the jurisdiction of the Apostolic See, and hindering it, or its free exercise, or making a resistance to the Court, and being inadvertently and unduly required to give any license or good pleasure, they by no means can, nor ought, under the same penalties, to affix their *exequatur* or otherwise put their hand in writing to these dispatches of the tribunals of the Court of Pome."

By this law it is manifest that any attempt to interfere with any order, whether *citation*, *mandate*, or any other provision, of the Court of Rome, that is, the political power of the Pope and his *Congregation de Propaganda Fide*, on the part of any inferior authority in the Church of Rome, is in itself an offence subjecting the offender to the ecclesiastical penalties due to rebels against the Pope. So that every Popish Bishop and Priest must remember that the Pope's orders are the fiat of God on earth, and execute, and take care it shall be executed accordingly.

"Section 2.—We have found out that this most provident and salutary decree not only never has been observed, nor is now observed in some places under our ecclesiastical jurisdiction; but, moreover, besides those who have been named in this same decree, we have learned from the report of many persons worthy of credit, and even from experience itself, when we were in an humble station,—we ourselves have learned, not without great grief of heart and indignation, that besides those who are named in this decree, there are others also who think it an honour and praise to themselves not to permit the due execution of the citations, mandates, and other provisions of the judges and tribunals of the Court of Rome, unless they have been first exhibited to them, and their license or good pleasure given verbally, or in writ-

ing, which is commonly called *Exequatur* has been demanded; nay, they have sometimes proceeded to such a pitch of audacity and temerity, that they have even dared to offer obstruction interdicting their officials and ministers, lest they should obey the same, and refusing to afford that facility, aid, and assistance for their execution which they were bound to afford.

“Section 3.—And since they themselves confess the deformity of such audacity, by which the dignity of the Apostolic See is despised, and its authority trodden under foot; at one time they take care to cloak it under the pretext that the place being subjected to their rule and power, should enjoy a privilege of this sort, that causes could not be removed from it, but ought to be terminated within their own proper boundary. But sometimes they pretend that they wish to bring the parties who are litigating to agreement, lest they should squander their property in sustaining suits on the most trivial matters.

“Section 4.—But that we may meet by an importune remedy of our pastoral providence an evil of this sort, which is known to be of the worst example and evil effect, before it gains more power,—we, of our own will, from our own certain knowledge, and from the plenitude of our apostolic power, by the tenor of these presents, approve, confirm, and, as far as is necessary, we again enact, ordain, and renew the aforesaid decree of Innocent XI., our predecessor, and we will, and command, that it be preserved and kept by all persons of every order, degree, state, and dignity, for ever.

“Section 5.—Besides, we ordain and define *that all and every the governors, rulers, presidents of any places, territories, and cities of a state, not only immediately, but EVEN MEDIATELY SUBJECT IN TEMPORALS TO THE APOSTOLIC SEE*; and, moreover, all præfects and presidents of provinces of the same state, though supported by any privileges or faculties whatsoever, even of legates a latere, and moreover that the Prolegate of Avignon and even the Cardinals of the Holy Roman Church, even our own legates a latere, and their ministers and officials, ought to be comprehended and considered as comprehended in this same decree.”

Now, let any man of plain common sense ask himself what is the meaning of this law. There may be many laws and regulations of states and countries, with which the Pope may not consider it his interest or his duty to interfere. What they may be, we are not here led even to conjecture; but one thing is clear and conclusive, that in whatsoever he does chose to interfere—in whatsoever he does please to issue his mandates or citations, or any other provisions of his authority, that there, all who dare to resist his authority are to be visited, as far as he can visit them, with ecclesiastical censures, and this, not in states *immediately subject to his authority*, but in those *mediately* subject to his authority in temporals,—that is, those who by reason of the obedience they owe to him as his subjects, as Vicar of Christ, in all spiritual things; owe him, through these means, a due subjection in all temporal things; so that what he sees fit to command, they must see fit to obey. This law of itself, without any publication, reaches to every land wherever there is a Roman Catholic—wherever there is a man that confesses the Pope's supremacy. But where it is actually set up, as it is in this country, by these Bishops—by the very men that have given these oaths that we have seen; set up as the law in which they are to drill their priests, to make those priests drill the people by it in their confessional,—there, there cannot a shadow of doubt remain in the mind of any man who does not wilfully shut his eyes to the plain facts before him, that whatsoever the Pope choses to command to be done in that country—whomsoever he choses to summon to his court—to whomsoever he choses to issue a mandate, or whatsoever provision in fact he pleases to ordain, those who confess him as their spiritual head must be bound to obey, or suffer the penalties due for their transgression of his will. No station, no office, no privilege, exempts from his authority,—his will must be the law for all who confess that authority.

But this law must be administered through his spiritual officers. His Bishops and Priests must be the agents of his will; and now we shall see what are the obligations imposed upon them, and how they are compelled to administer their master's will.

“Section 6.—And, since in impeding this execution,

of citations, of mandates, and other provisions of the Court of Rome or the Apostolic See, litigants or those whose interest it is, that the aforesaid executions should be hindered, for the most part take the lead, or certainly are in the blame and fault, or others who have no interest in the causes or the matters which are treated of, or notaries or public scribes who refuse to do the acts necessary to fulfil executions of this sort, and to discharge the duties of their office We, wishing opportunely to provide on every side for the total abolition of this intolerable pravity, and desiring that those who are not moved with becoming reverence for the apostolic eminence may be led in their duty by the fear of punishment—We, of our own like will and authority as aforesaid, by this our constitution ever to remain in force, ordain; and decree, that all and singular persons, as well seculars as ecclesiastics and regulars of what dignity, state, grade, and pre-eminence, or order soever they be, having any interest whatsoever in the causes or other matters which are treated of, who, either by themselves or by any others, under pretence of any colour whatever, shall have dared to hinder or cause to be hindered citations and commissions of causes decreed or to be decreed hereafter, or any other mandates of the Court of Rome, or apostolic rescripts containing either justice or mercy, that they should not be committed to execution according to their tenor, or who, under pretence of any colour, shall have recourse to any secular persons, or ecclesiastics, or regulars appointed in any dignity or order, or to their officials publicly or privately by themselves, or by any other, let them lose their cause and let them by the very act lose every right competent to them, as well that which they seek, as that which they possess, in the matter and pertaining to the matter in question.

“Section 7.—But all other persons, whether laymen or ecclesiastics, or regulars, who have no interest in canons or affairs of this sort, impeding or affording aid, counsel, or favour openly or secretly, directly or indirectly to those who impede the execution of citations of this sort, commissions of causes, and any other mandates whatsoever, or rescripts and apostolical provisions as aforesaid of whatsoever order, grade, condition, or pre-eminence they may be. If they be laymen, let them

incur *ipso facto* the sentence of excommunication; but if they be ecclesiastics or regulars, let them incur *ipso facto* the penalty of suspension as well from the exercise of their orders as of any office or dignity whatsoever from which (except as to excommunication in the article of death) they cannot obtain the benefit of absolution from any other than the Roman Pontiff for the time being."

Now, let any man attempt, if he can, to compose some system by which the Pope, not having it in his power to exercise a direct temporal authority over this nation, shall so thoroughly and effectually govern it, as he is enabled to do by the provisions of this bull.

Direct temporal authority, such as that possessed by lords lieutenant, judges, sheriffs, magistrates, &c. &c., he cannot use over the laity,—their properties, persons, and liberties are, or seem to be, protected by the known laws of England; but over the priesthood, the Pope does exercise a direct temporal authority, greater than all the temporal power of Britain over any British subject.

No man can be suspended—no man can be degraded from his office—no man can be deprived of his benefice or any place which he holds for life, by the laws of England, unless in open court or by open charge of misdemeanour, before the competent authority, he be convicted of some offence. But here, by this law, without trial, without a single open accusation before any human tribunal, any Romish ecclesiastic in Ireland can be at once degraded and suspended from his orders and his offices,—his benefice is taken from him—he is turned adrift, abandoned, disgraced, excommunicated, on the wide world, and he must go to the feet of the tyrant that degrades and deprives him—he must go to him, as a penitent and a slave, before not only he can be reinstated in his benefice or restored to his rank, but before he can be admitted to receive the sacraments of his church, unless in the very article of death itself; so that, in fact, death, and death alone, is the only deliverance for the miserable priests of Ireland from the bondage of this accursed tyrant.

This was the case with poor Morissy, (see pp. 149, 150,) simply because he was a loyal man, as he testifies in his own statement; and we have seen the fact of this

atrocious despotism admitted on oath by Dr. M'Hale (p. 56.)—The priests must exercise the same despotism over the laity by spiritual sanctions, and even those of the laity that have any employment under the Papacy are deprived of their office, if they dare to disobey, and reduced to want and infamy, as we see by the next section.

“Section 8.—But notaries or public scriveners who shall have been called on, as to executions of the citations, commissions of causes, mandates, and provisions of this sort, or as to inhibitions to stay their execution, and who, on payment of their suitable fees, shall have refused to perfect the public instruments thereon at the instance of the party having an interest or professing to have an interest in the same, let them lose the exercise of their office of scriveners, and let them become perpetually infamous and rendered incompetent afterwards to execute any instruments or public writings, till they receive absolution from guilt of this description, and are cleansed from the stain of their infamy.

“Section 9.—Notwithstanding both apostolical constitutions, decrees, and statutes, even confirmed by apostolical authority, or any privileges, indults, and concessions whatsoever, or any possession and custom even for time immemorial, and coloured title (*titulo colorato*) resulting from it, even though corroborated by the knowledge, sufferance, and toleration of the Apostolic See, and any other things to the contrary whatsoever; or if any indult should have been granted to any persons, jointly or severally by the same See, that they should not be interdicted, suspended, and excommunicated, by apostolic letters not making mention fully, expressly, and word for word, of an indult of this sort, which indult we decree that it shall not in any degree profit them, by whatsoever authority they may be protected from being subjected to the sentence and penalties herein mentioned.”

It were well now if any man should point out, what security or protection the laws of England afford a wretched Roman Catholic, whether priest or layman, against the exercise of this intolerable tyranny. As long as the poor creature's conscience and understanding are so blinded by this superstition, that he is depending,

as they all do on the sacraments of their church for their salvation, so long this spiritual despotism is beyond the reach of human laws, and so long as this spiritual despotism is exerted to enforce temporal commands, so long the loyalty of a Roman Catholic population is at the complete disposal of the Pope, for when the soul of the man is subject to the Church,—then the interest of his soul, his eternal salvation, and the interest of his church must be identified, and accordingly the church is always their pretence. Hear the language of the Popish Priests at the elections of Ireland—hear the language of O'Connell, who is their tool and their echo. What is their appeal to the poor people? Is it not, always that they are to be true to their religion—that is, to do what their priest or their church commands them; and this is the engine by which they work the poor people of Ireland to move at their command. It is not innate hatred to their Protestant countrymen; they would be a kind affectionate people, if their tyrants would let them,—it is not hatred to their landlords,—it is not a love of rebellion, and sedition against government that stimulates the poor Roman Catholics to their tumultuous convulsions, and their crimes; but it is their attachment, as they conscientiously feel it, to their religion that makes them execute the orders of their priests: and if it were treason, rapine, or murder, the poor Roman Catholics of Ireland would think it was serving God, when performed in obedience to the commands of those men who rule their consciences and understandings, and who are themselves ruled by these laws, by their Bishops, and by the Pope. If Protestants will do their duty—Bishops, clergy, monarchs, statesmen—let them take the word and truth of God, and hold it up in opposition to this system of iniquitous and accursed despotism. Let the powers of human laws and human authority be exercised not in punishing or trying to punish the wretched perpetrators of these crimes, while they are compromising with, nay actually educating the traitors and tyrants that instil and inculcate the perpetration of them, but let the real criminals be held up to the public abhorrence and denunciation they deserve,—let their real principles be openly dragged into the light of day,—let the poor people see how they shrink from the scrutiny of man, how they dare

not appear even in the presence of their own flocks, when their principles and deeds of darkness are to be openly exposed before them. Let this be done with bold determined fidelity, and then our Roman Catholic countrymen shall not be depressed but exalted, not enslaved but emancipated, not excited into hostility against us as enemies, but reconciled to us as friends brought to love and to embrace us as brethren, and to protest with us against the dark, the damnable idolatry and superstition, the cruel blood-thirsty enslaving domination of Papal apostasy and Papal despotism. Then we shall have a genuine and radical reform,—not a mock reform in legislation, in which perjurers and traitors are associated in the enactment and administration of laws, calling down from heaven a curse on the legislative and a curse on the executive authority of the land—making laws and their execution worthless and inefficient at home, and contemptible abroad,—but we shall have a reform of laws by having a reform of principles, and a reform of principles by having a reform of men, a deliverance of our country from the miseries of anarchy and ruin, that now stare us directly in the face.

Let us return to this Papal Bull—

“Section 10.—We do not intend by these presents, in any degree to derogate from the privileges, grants, and indults conceded by us or the Roman Pontiffs our predecessors, to some places, states, provinces, or kingdoms, that their causes should not be taken out of their own territories, provided that the citations, commissions of causes, and all other mandates whatsoever, and apostolical provisions may obtain due execution within them.”

Here is a great privilege indeed!—namely, that certain states who have received permission from the Pope, may have their own causes heard within their own realms, provided the Pope may also do what he pleases within their dominions. While the actual sovereignty is possessed by him, there may be a certain limited authority granted to the lawful monarch of the realm. This may accord with the existence of a government in a Popish state, but Ireland proves what its effect must be, where a heretical excommunicated monarch fills the throne.

“Section 11.—But we will that this constitution and decree, after they have been affixed and published on the

doors of the Lateran Church and of the cathedral of the Prince of the Apostles, also of the Apostolical Chancery and the General Court in the Citatorian Mount, and in the Plain of the Field of Flora outside the city, as is the custom, shall afterwards reach to and restrain all and singular the individuals as well within as without the Court of Rome, as effectually as if they had been personally and by name intimated to them, and that the same entire faith shall be given even to printed copies of them, subscribed with the hand of a notary, and fortified with the seal of a person appointed in ecclesiastical dignity, as well in court as out of court, in every country as would be given to these presents themselves if they were exhibited or shown.

Section 12.—Therefore let no human being whatsoever infringe, or with rash audacity contravene this instrument of our confirmation, statute, decree, mandate, will and derogation; but if any one shall presume to attempt this, let him know that he will incur the indignation of the omnipotent God, and of the blessed apostles Peter and Paul.

Given at Rome, at St. Mary Major, in the year of the incarnation of our Lord, 1742; on the third of the kalends of April, in the 2d year of our pontificate.

The 11th and 12th sections of this Bull prove to demonstration, that it is issued by the Pope, as of imperative obligation on every Roman Catholic in the known world, that it is binding on every individual, and in every place—and in addition to this internal evidence of the Bull itself, it is now, we see, not only so; but published by the Romish Bishops in this country, as one of those laws which their Priests are to study, and by which they are to instruct the people, a proceeding, which if the Bull had no internal evidence of its own universal authority, would give it, as all those Bishops admit, authority and obligation in Ireland. It leaves nothing further to remark on of the tyranny of the Popish Bishops and Priests, the slavery of the Roman Catholic population, and the substitution of the Pope's temporal authority *for that of the British Sovereign*.

Nothing more can be necessary to subjoin to this Bull, to finish the picture of papal perfidy that set it up to govern the Roman Catholic population of Ireland, than to

quote another section of that oath which the whole body of the Papal hierarchy, published and signed to impose on the credulity and unsuspecting confidence of the Protestant population of this empire. They give on their oath as follows :—

“ That they do not believe that the Pope of Rome, or any other foreign Prince, Prelate, State, or Potentate, **HATH, OR OUGHT TO HAVE**, any temporal or civil jurisdiction, power, superiority, or pre eminence, directly or indirectly, within this realm.

“ They further solemnly, in the presence of God, profess, testify, and declare, that they make this declaration, and every part thereof, in the plain and ordinary sense of the words of their oath without any evasion, equivocation, or mental reservation whatsoever, and without any dispensation already granted by the Pope or any authority of the See of Rome, or any person whatever, and without thinking that they are or can be acquitted before God or man, or absolved of this declaration, or any part thereof, although the Pope, or any person, or authority whatsoever shall dispense with or annul the same, or declare that it was null and void from the beginning.” This was signed by Dr. Keating! This was signed by Dr. Doyle!! This was signed by Dr. Murray!!! This was signed by all the Popish Bishops!!!! The naked fact speaks for itself—to comment on it were to imply that the reader must be alike destitute of principle and of understanding.

THE PAPAL BULL
OF
UNIVERSAL DISPENSATION
FOR ALL SORTS OF CRIMES, PUBLIC AND PRIVATE;
SET UP FOR
THE GOVERNMENT OF THE
ROMAN CATHOLICS OF IRELAND,
BY
THE ROMISH BISHOPS OF LEINSTER,
A.D. 1832.

CHAPTER VI.

It might naturally be supposed that a tissue of villainy such as has been placed before the reader in the foregoing documents, could not be maintained as a system of religion, unless there was some mode of affording a balm, or rather of "skinning over the wound" of an ulcerated conscience;—for although the Scripture gives it as a mark of the "*Mystery of Iniquity*" as exhibited in the apostacy "having their conscience seared with a hot iron," and though we could not indeed otherwise account for the contrast exhibited between the oaths and the principles of the Popish bishops, yet it were unjust, as we must hope and trust, to suppose that all the victims of this system were as hardened in crime as those who ad-

minister it; and although the masters of this "*Mystery*" might be delivered from all compunctious visitings of conscience, yet they could not carry on their domination over the minds of others, if there were not some antidote prescribed by their religion to cure the poison of principle which it administers. Therefore the dispensing power of the Church of Rome is always one of its most prominent doctrines, and it would be rather a difficult task even for the skill and experience of a Popish bishop, or the most adroit confessor he could train in his conferences, to inure a man to rapine, perjury, and murder, even for the interests of the church, and the propagation of the faith, unless there was some power to turn crime into virtue by the license for its practice, and by pardon for its perpetration.

The existence of this power in the Church of Rome was known to many, and was a subject of anxious solicitude on the part of those who feared the admission of Roman Catholics to political power. It was examined into by the Committee of the House of Commons, though indeed but partially, as it appears; but the evidence on that subject, will throw much light on the Bulls now laid before the Public.

Extract from the Evidence of Dr. Doyle, March 18, 1825,
before the Committee of the House of Commons,
Report, p. 196.

"The Committee wish to know whether every priest has the power of absolving in every case?

"A priest by his ordination receives what we call a radical power, whereby he can absolve from sin; but besides this power which belongs to him in virtue of the order which he receives, he must get jurisdiction from the bishop to absolve individuals, otherwise he cannot absolve any one. Now the bishop, in granting such jurisdiction to him, which he may grant either as to extent of territory, or as to individuals, may restrict the power of absolution to a certain class of sins, or he may give power to the priest to absolve the contrite sinner from any sins he may be guilty of with the exception of certain sins which he specifies, and those are called in our language, *reserved cases*. For instance, in a case of deliberate murder. If a man who had committed deliberate

murder in the diocese where I live, were to repent as deeply and sincerely as David did, no priest in it could absolve him unless by special leave communicated by me. We reserve the absolution from those grievous crimes to ourselves, for the purpose that sinners who are so unfortunate as to commit them might come before us, and receive such reproofs and such penances to be performed, as would in some degree secure their amendment, and we would fear that if we left it in the power of ordinary priests to absolve from such grievous offences, that they might not be so provident in the exercise of that power as the bishop himself would be. That is the nature of reserved cases, and these are the grounds upon which certain cases are reserved.

“Are there any cases reserved to the special jurisdiction of the See of Rome?”

“*I believe not. There is no case whatever that I know of from which the bishop in this country has not the power to absolve. How the Pope treats the matter in his own territory, or in Italy, I cannot say.*”

Now let any sober, reflecting man compare the statement in this evidence with the last Bull.

First, let him remark the nature of *reserved cases*—they are cases of such gross and flagrant turpitude that the criminal is unable to receive pardon for them from the inferior authority in the church; he must appear before the superior in order that he may “*receive such reproofs and penances to be performed as would in some degree secure his amendment.*”

Now what appears then to be the case with this last Bull? It is this—that the disobedience of any of the orders of the court of Rome in Ireland is an offence of such magnitude that the criminal cannot be pardoned by his priest, no nor by his bishop—the murderer is to be pardoned by the bishop, but the rebel against the Pope’s authority is a case reserved for the Pope himself; that is in plain fact that the Pope exercises a direct temporal jurisdiction by the most tremendous spiritual sanctions over the Roman Catholic subjects of the British sovereign, and that while these poor wretches may be condemned and executed for disobedience to the laws of their legitimate monarch, they are in fact compelled by sanctions which, to every conscientious Roman Catholic are

more formidable than death itself, to yield a prior obedience to all the orders of the Pope, though in opposition to those laws.

Now, while this is manifest, what darker exhibition of Papal treachery can there be than the denial on the part of this bishop that there were any cases reserved to the special jurisdiction of the See of Rome itself? He saw the drift of the question—he saw the necessary consequence that if such were the case, it must inevitably invest the Pope with temporal power over the Roman Catholics of this empire, and therefore he denied it, though he knew the *Bulla Cœnæ Domini* was in flat contradiction to his evidence, but when he not only did this, but then in 1832, in conjunction with Dr. Murray and his brother bishops, set up this last Bull to rule the unfortunate Roman Catholics of Ireland, both to make their refusal to obey the Pope's temporal commands a case reserved for his spiritual jurisdiction, and to compel every priest to obedience at the peril of his orders and his offices, it would be difficult to find even in all the tissue of episcopal treachery, perjury, and treason, a baser exhibition of them all than here.

And when to this is added the next Bull, "*Pastor Bonus*," in which, while the Roman Catholic subjects are given a latitude by dispensation, for the commission of every crime, the heresy of the sovereign and of all the subordinate authorities in the heretical state, temporal and spiritual, is denounced and reserved for the Pope; so that the Pope thereby assumes a jurisdiction over them all—the case is one of perhaps as deep and aggravated ecclesiastical villainy as even the annals of Popery itself present to the eye of man.

The abstracts given of this Bull in the Supplement to Dens, are as follow. It is quoted and appealed to in many parts of the volume, but we shall give the abstracts of two important points—namely, Heretics and Murder.

HÆRETICI.

Hæretici occulti absolvi possunt in foro conscientiae a Majori Pœnitentiario vel de ejus mandato. Occulti vero sunt qui etsi hæresim suam extrinsecis actibus manifestarint, nemo tamen illos vidit. Ita in bulla *Pastor Bonus*, Bull. t. I. n. 95, n. 9.

Potest etiam Major Pœnitentiarius in foro conscientiæ absolvere publicos hæreticos seu apostatas a fide, quando necesse non est complices denunciare, illis nempe mortuis sive degentibus in locis palam infectis; non vero si illi vivant ubi Inquisitionis officium viget. *Ibidem.*

Principes vel qui vicarii nomine statui præsent, dominia, et respublicæ, illarumque administratores, vel qui administrationem habere solent, Episcopi et superiores Prælati, in casibus publice contentis in Bulla Cœnæ Domini, ab illo absolvi nequaquam possunt. *Ibid.* s. 11.

* * * * *

Denique neque potest in casibus publicis violatæ immunitatis seu libertatis Ecclesiasticæ, etiam non deductis in iudicium. num. 14.

Supplement to Dens, p. 82.

HOMICIDIUM.

Cum homicidis et bannitis, etiam in casu homicidii voluntarii, Major Pœnitentiarius potest dispensare, ut religionem approbatam etiam tanquam clerici ingredi possint, additis tamen quibusdam clausulis, de quibus Pontifex in sua bulla "*Pastor Bonus.*" Bullar. tom. 1, n. 95, s. 17. Supplement, p. 84.

Thus translated,

HERETICS.

Secret heretics can be absolved by the Major Pœnitentiarius, or by his command in foro conscientiæ, but those are secret heretics, who, although they have manifested their heresy by outward acts, yet no person has seen them.

So it is enacted, in the Bull "*Pastor Bonus.*" Bullarium, vol. I. No. 95, Sec. 9.:

"Also, the Major Pœnitentiarius can absolve public heretics or apostates from the faith when it is not necessary to denounce their accomplices—namely, they being dead or living in places openly infected, (with heresy) but not if they live where the office of the inquisition is in force."—*Ibid.*

"Princes, or those who preside over a state, under the title of a vicar, (or lieutenant) states and republics, and their rulers, or those who are accustomed to have the administration of them—bishops and superior prelates,

in public cases, contained in the *Bulla Cœnæ Domini* can by no means be absolved by him." *Ibid.* s. 11.

* * * *

"Finally, neither can he grant absolution in public cases of violated immunity or ecclesiastical liberty, even though not brought to trial." Sec. 14.

HOMICIDE.

"The Major Pœnitentiarius can grant dispensations to homicides and outlaws even in the case of wilful murder, so that they can even as clerics enter an approved religious order, adding, however, some little clauses of which the Pope speaks, in his Bull '*Pastor Bonus*.'" Bullarium, vol. I. No. 95, Sec. 17.

It may be just necessary for the reader to learn that the Major Pœnitentiarius is one of the Cardinals at Rome, who is invested by the Pope with the plenary power of granting dispensations and absolutions which, as the concession of them forms a considerable portion of that traffic in which, "with feigned words they make merchandize" of the souls of men, the Pope's time would necessarily be grievously intruded on, if he had not some person to whom this office was to be delegated. There is a large book written on the office of the Major Pœnitentiarius by Marcus Paulus Leo, a Jesuit.

This Major Pœnitentiarius again would have his hands much too full of business if the sale of all the souls in Europe who barter their sins for money were to be conducted by him, he is therefore in turn obliged to delegate his office to others, and accordingly he has a deputy at least in every diocese in Ireland, and when we consider the powers that are vested in these deputies, we need not wonder that outlawry and murder are matters of minor consideration here.

He cannot absolve from the crime of heresy the sovereign, nor the lord lieutenant, not though he should try to purchase his favour by compounding the law of the land with half the ruffians in the country—no nor bishops, that is heretical bishops, nor others who hold office or power under the crown: but though this *heinous crime* is to be solely reserved to the Pope, yet we see the *minor cases* of outlawry and murder are not only cases in which

he can pardon the offender, but he can allow him to enter into a religious order, and become a monk. For example, the man who murdered Lord Norbury a few days ago, while the ordinary principles of justice, morality, and religion, set a price on the head of the murderer, his confessor grants him absolution, or, if he has not the power, the Pœnitentiarius of the diocese grants it to him, and by the authority with which he is invested in this bull, which is well denominated "Pastor Bonus," i. e. "the Good Shepherd;" he can give this man leave to enter a religious order. The laws of this heretical country would have him as unfit to live in society, but this "*Pastor Bonus*" decides that he will make a capital monk, and accordingly permits the Major Pœnitentiarius, and the Major Pœnitentiarius permits his delegate in the diocese to allow him "*to enter an approved religious order.*" The ranks of the regulars, that is the monks, need not want recruits in Ireland while "Pastor Bonus" is in force.

But it is now time to introduce to the reader this Bull, set up by the Romish bishops, for the regulation of the religious, moral, and social principles of the Roman Catholic laity of Ireland.

TRANSLATIONS FROM THE BULL "PASTOR BONUS" CONFERRING ON THE PAPAL OFFICER, THE MAJOR PŒNITENTIARIUS AND HIS DELEGATES, THE POWER OF GRANTING ABSOLUTIONS AND DISPENSATIONS FOR THEFTS, ROBBERIES, MURDERS, TREASON, AND ALL SORTS OF CRIMES. SET UP BY THE ROMISH BISHOPS, FOR THEIR PRIESTS TO DIRECT THE CONSCIENCES OF THE ROMAN CATHOLICS OF IRELAND, A.D. 1832.

THE FACULTIES OF THE MAJOR PŒNITENTIARIUS AND OF THE OFFICE OF THE PŒNITENTIARY.

BENEDICT, BISHOP,

Servant of the Servants of God, for a perpetual memory of the thing (hereby enacted.)

"The good Shepherd, (Pastor Bonus) Christ the Lord having been sent by his Father to seek the sheep that had been lost, when having found it and laid it on his shoulders rejoicing, he returned to heaven, left the vicars of

his labour to whom he intrusted the government of the whole flocks, purchased for himself at a great price, instructed with his example and precepts, both that they might be employed with all diligence to restrain and confine the sheep committed to them within the boundaries of well regulated discipline, and if it should happen that any carried away by the love of a depraved liberty, should wander too licentiously from the way of salvation, that they should mercifully endeavour to recall them to the good pasture, and the proper duties of righteousness, chiefly by showing and proposing to them pardon."

"But our predecessors, the Roman Pontiffs, having these documents of the great Chief of Pastors before their eyes, as they have considered that certain more atrocious and weighty crimes were to be severely marked and strictly punished, having enacted against those who perpetrated them censures and other ecclesiastical punishments, the absolution or relaxation of which according to the supreme power granted to them in the Universal Church, they have reserved to their own peculiar judgment lest the impunity of sinning might excite the audacity of delinquents; so, lest on the other hand, the too great difficulty of obtaining pardon might drive penitents to desperation, they have never, at any time, omitted to offer and bring to those who are truly penitent, remedies, being mindful of the love and pity of Christ."

Here we have in the preamble of this Bull, an instance of the blasphemous audacity of this guilty superstition, of which the apostate is the head this "Man of sin who opposeth and exalteth himself above all that is called God, or that is worshipped." We see him here assuming a power greater than all that is exercised by every earthly potentate, and greater than all that even the worshippers of any idol ascribe to their god, arrogating to himself such prerogative and power of pardoning sin, and thus as far as his deluded victims depend on him, realizing the ambition attributed to the prince of darkness; that of aspiring to the throne of God. The first section is an amplification of the blasphemy of the preamble.

Section 1st.—"Therefore beside many other matters the tribunals of the Court of Rome established for various sorts of causes, have willed most especially, even from the most ancient times, that there should exist in it and

be preserved perpetually, never to fail, the office of the Apostolical Pœnitentiary, like the fountain open to the house of David for the washing of the sinner, to which all the faithful from every region of the Christian world might be able safely to betake themselves, each for their spiritual diseases however secret, whether in person or by secret letters, even suppressing their own names, and might immediately obtain convenient medicine for their wounds by a secret and gratuitous cure, such as might be desired by all. The plan of which so renowned and so salutary an institution was very grateful to the heart of the Roman Pontiffs for the time being, and such utility did they experience from the ministry of this office in the administration of the church, that formerly they did not hesitate to commit to the same office to be settled, not only causes belonging to the interior forum of penance, but even many others pertaining to the mercy and justice of the external forum."

Now let any rational being soberly consider the tissue of absurdity and wickedness, that is here set before the miserable victims of this horrible system of superstition. A man daring to set himself forth to his fellow-sinners as the administrator of God, the Vicar of Jesus Christ on earth, institutes a tribunal at his Court, to which all his deluded followers are to have recourse from all parts of the world, and for all crimes which they can commit, and though they keep themselves and their names unknown to the Pope, yet the Pope can pardon all their iniquities, that is (unless he possess the attribute of Omniscience), he can pardon, he knows not whom. But this unknown victim of idolatry and superstition, believes that this *ex post facto* license for crime will avail him before God, and that as Tetzelsaid, when the money tinkles in the chest, the pardon is sealed in heaven. It is no wonder the Popes plead for the utility of this traffic for the souls of men. Alas! how little they reflect that the weight of money accumulated in this their merchandize will serve but as a millstone around their necks to sink them deeper into the gulph of everlasting destruction.

The 2d, 3d, and 4th sections refer to various constitutions by preceding Popes, for which, those who are anxious to examine more particularly into the nature of the Pœnitentiary may consult the Latin. In the 5th, sect.

Pope Benedict XIV., sets up this Bull to supply all defects in all preceding constitutions, and to make the office of the Pœnitentiarius as complete and perfect as possible. Therefore the 6th section informs us of the mighty powers committed to him by this master merchant of the souls of men.

Section 6.—We grant therefore to our Major Pœnitentiarius, and for the time being, that he can and may be able to absolve and command to be absolved, all and each of every quality, dignity and degree; the ecclesiastical seculars and regulars of every order, congregation, society, and institute; also all lay persons of both sexes, as well present as absent, from all and every sort of faults, crimes and excesses—(culpīs, criminibus, et excessibus)—*howsoever weighty and atrocious*, (quantumcumque, gravibus et atrocibus) as well public as private, whensoever and howsoever committed and perpetrated; also from all censures and ecclesiastical punishments, decreed on account of the aforesaid crimes and incurred by them, even in cases reserved, not only to the ordinaries and superiors of the regulars, but even specially to ourselves and to the Holy See, and even by the letters which are yearly promulgated on the day of the Supper of our Lord, (that is the Bulla Cœnæ Domini,) having enjoined always for the same according to the nature of the fault, some salutary penance and other things which are to be enjoined by law.—“He can absolve and command to be absolved, to wit, the Regulars from the faults and crimes aforesaid in either tribunal: but the ecclesiastical seculars, and laymen from the aforesaid faults and crimes only in the tribunal of conscience: but these same Ecclesiastical Seculars and Laymen in either forum, when it is treated of public censures, decreed by law, specially reserved to the Apostolic See, even those declared by name—or if it is treated about those decreed by name by a man, then, when the jurisdiction of the delegate or of the other judge by whom they were decreed shall have expired—or when absolution by the same judges or others shall have been sent to the Roman Pontiff and the aforesaid Holy See—or when those bound by the censure or prevented by a lawful impediment from approaching the presence of the judges, or of those who so bound them, or any other or others to whom they ought by law to come.”

Here is a license of unlimited extent for all imaginable crimes—let the simple fact be recollected on reading this section that there is delegated by this Major Pœnitentiarius in every diocese in Ireland, a Popish Priest called a pœnitentiary, endowed with certain powers, who under the sanction of this law can pardon every possible crime public and private, however weighty or atrocious, which the Roman Catholic population may commit; so that when, as these other laws demonstrate, which the Bishops have set up for the Priests to direct the consciences of the people, these Priests instil into their minds principles that cannot but stimulate the poor unfortunate people to the commission of crimes; and then, teach their blinded consciences that they can pardon all the crimes they can possibly commit—what but guilt and misery, sedition, plunder, forgery and murder can mark the steps of instructions such as these?

There are many sections of this Bull of little comparative moment, the translation of which must for the sake of brevity be omitted; but there are some on Heretics of no ordinary interest.

“Section 9.—Secret Heretics who have communicated their heresies to none, and with none, the same Major Pœnitentiarius can absolve or command to be absolved only in the tribunal of conscience without any other abjuration to be made before the Ordinary or the Inquisitor, which is also equally lawful for him when the aforesaid secret Heretics shall have performed any outward acts by which they could be known to be Heretics, provided that no one as far as as they know and believe, shall have known or perceived the same acts, although from their nature they are knowable or capable of being brought to knowledge.

Section 10.—But public heretics or apostates from the Catholic faith, he can absolve or command to be absolved only in these cases, in which it is not necessary to denounce accomplices, when namely, those accomplices are either dead, or are in places long since infected with heresy and live in them not however when the accomplices live in those countries in which the office of the Holy Inquisition is in force.”

Let it be here observed, that there are cases of heresy which the Pœnitentiarius can pardon—but there are also

cases of no small importance to which his power does not extend as will be seen in the next section.

Section 11.—But Princes and others having the right of government, even under the name of Vicar (or a Lord Lieutenant) and kingdoms and republics, or persons having the administration of one or the other, or accustomed to have it, also Bishops and other superior Prelates in public cases which are contained in the aforesaid letters, which are wont to be read on the day of the Supper of our Lord, he (the Major Pœnitentiarius) can by no means absolve or command to be absolved, even though the Roman Pontiff shall have been so hindered on account of infirmity or any other cause, so that he cannot quickly be consulted.

Here let it be well marked that, while every possible crime can be pardoned to the vilest of mankind, and while other heretics can be absolved by this Major Pœnitentiarius, no power, whether civil or ecclesiastical, can be absolved by him. These are all reserved especially to the Pope himself,—he must have them under his own jurisdiction, his political authority over them must be maintained by his spiritual power, and they must bow at his knee, or sink, as a set of excommunicated traitors to his authority, under the curse and condemnation of his judgment.

This is the law to train the traitor and the murderer,—his own crimes can be easily forgiven; but his Protestant sovereign, or the representative of that sovereign, judges, magistrates, bishops, all the powers that be, being heretics, must bow at the knee of the Pope for pardon, or curse and damnation is their lot.

So also we see in the 14th section—

“Section 14.—Nor can he likewise by any means be able to absolve or cause to be absolved public cases even not brought into judgment of violated immunity or ecclesiastical liberty.”

Here again the liberties of the church are protected, so that any one who dares to violate one jot of her authority or privileges, is, as we shall see in the 17th section, worse than the traitor or assassin, for they have privileges as capacious as they can desire.

“Section 17.—He (the Major Pœnitentiarius) can dispense and order others to dispense, in either tribunal,

with homicides and outlaws and other criminals, so that they may lawfully be received into a religious order and make a profession in it, and so that even those who have committed murder, (*qui homicidia voluntaria commiserint,*) *may be able to enter any of the religious orders as clergymen, and become professors in it,* on this condition, however, *when it shall appear to be befitting, that they shall have first satisfied the exchequer and the party;* and, moreover, by taking care lest in the time of their noviciate they may take holy orders or ascend to higher degrees, but this may be by no means permitted to them, till after they have made their profession; but he can dispense and command a dispensation to be given, that in those orders which they have before undertaken, they may minister even in the time of their noviciate as often as any reasonable cause requires it; though, if perchance they shall not have persevered in a religious order, but have returned to secular life, they may remain *ipso facto* suspended, even from the exercise of the orders of that degree which they had before received."

From these we deduce the following principles,—that, in the laws of the Papacy, homicide, murder, treason, or any crimes however atrocious, are of a less flagrant character than dissent from one single dogma or violation of one single privilege of the Church of Rome, especially if these be committed by any persons bearing either political or ecclesiastical authority. An ordinary heretic, in the humbler walks of life, can receive absolution from the Major Pœnitentiarius or his delegates; but a person placed in authority cannot receive such absolution,—a fact which proves that the standard of moral guilt which the Papacy erects, is but a mere pretence for the advancement of political power, else why should the station of the criminal enhance the turpitude of the crime?

Again, we perceive that crimes of the blackest die can, under certain circumstances, not only obtain the pardon but the protection, the patronage, the preferments of the Church of Rome. Murder, both by the laws of God and man, is to be punished by the execution of the murderer. The man who is privy to it, even after its commission, and conceals it, is an accessory after the fact, and as such, incurs himself, the penalty of the laws.

Here we see that Popery is privy to the crime—knows it, conceals it, protects it, opens its arms to receive it, takes it into its sanctuaries, and there licenses the murderer to become a priest, to learn to drill the wretches that come to his confessional, in the crimes of which he has received the pardon and the profits himself. What is there more infamous in the history of human guilt than this, unless it be the fact, that it is all perpetrated in the name of Christianity, and that the authority of the God of holiness and truth, and love, and mercy, is borrowed to sanction the blackest dictates of the devil?

There are various sorts of dispensations for various crimes, real or pretended, in this Bull, which, on comparing them with other parts of Papal discipline are curious and instructive. But, as it is not the Editor's object to enter into a general examination of these, he will proceed to the 28th section.

“Section 28.—He (the Major Pœnitentiarius) may have the power of relaxing only in the Tribunal of Conscience, all sorts of oaths in which it is discovered that no prejudice is done to any one.”

The “*any one*” here, we know, refers only to persons or circumstances in which the interests of the Church are not concerned; for where that is the case, the oaths themselves have no obligation whatever, and every Bishop can pronounce them null and void.

“Section 29.—All sorts of simple vows, howsoever made, although confirmed by a private oath, even of entering into a religious order, of chastity, of visiting the sepulchre of our Lord, or the sacred thresholds of the blessed Apostles Peter and Paul of the city, or the sepulchre of St. James of Compestella, the same Major Pœnitentiarius can, by dispensing, commute into other works of piety, even to the effect of contracting matrimony, when the case is of a vow of chastity, or of other things which in themselves render matrimony unlawful; also he can put off the fulfilment of vows, and absolve from transgressions of them, and also command that they be commuted, deferred, and absolved by dispensation, the causes of such commutating, deferring, and absolving being considered, and certain clauses being added, which the Pœnitentiary in such cases has been accustomed lau-

dably to add, and those things being enjoined which it has been accustomed to enjoin."

It would be a difficult task for any man to tie a knot upon the conscience of a sinner which this Major Pœnitentiarius cannot unbind at his pleasure. There certainly is no restriction that can be imposed on the conscience by the law of God that the '*man of sin who opposeth and exalteth himself above all that is called God or that is worshipped,*' cannot at his pleasure supersede.

The last section translated shall be the following—

"Section 31.—But the aforesaid Major Pœnitentiarius can dispense with the regulars," (that is the monks) "on account of irregularity, howsoever contracted, as well from any defect, as from any crime whensoever perpetrated, that notwithstanding the same irregularity, or any incapacity, or any other defects whatsoever, they may use the orders they have received, and their privileges, and minister in them even in the ministry of the altar; and also receive orders which they have not received, and likewise minister in them; and also retain and exercise offices, regular benefices, places of trust, pre-eminences, dignities, and prelacies, even the highest and the first, whatsoever, how many soever, and of what nature soever they be, being of their own order and congregations and otherwise canonically obtained, and also that they may be able to receive, enter upon, conduct, and freely and lawfully exercise the same to which they may afterwards be elected, or otherwise placed in, according to the regular institutions of their own orders and congregations, also he (the Major Pœnitentiarius) can restore, replace, and fully reinstate them in the same and former condition, and the power of giving and receiving commands,* in which before the premises" (that is their crimes, incapacities, &c.) "they had in any manner been, also he can graciously remit and pardon all penalties to them (not however so as to render him fit for the generalship of the order, when the question is as to a public defect of birth,) also, for the greater security of the aforesaid absolutions and dispensations, he

* So I translate "*ad vocem activam et passivam restitute.*"

can sufficiently countervail any constitutions, ordinances, statutes, and privileges in any manner obstructing it.

Now, the reader has only to refer back to the 17th section—he has only to recollect that the outlaw and the murderer can find a refuge and a welcome in the orders of the monks of the Papacy,—he has only here to observe that there is no species of crime that can incapacitate these regulars from any ranks, dignities, and powers in the Church of Rome; and then, he will not wonder at the exhibition of crime it presents to his view, when he sees there is no species of atrocity to which that Church cannot modify the human character, and no degree of dignity to which she cannot easily promote her scholars.

THE BULL UNIGENITUS,

WHICH CONDEMNS TO BE

PUNISHED BY THE SECULAR ARM ALL PROTEST-
ANTS WHO MAINTAIN THE DOCTRINES OF
CIVIL AND RELIGIOUS LIBERTY,

CONFESSED BY DR. MURRAY,

TO BE IN FORCE IN IRELAND.

CHAPTER VII.

WE now come to the Bull Unigenitus in which both the principles of the Papacy and their intolerant and persecuting enforcement of them are most distinctly developed.

Dr. Murray is asked by the Commons Committee, Report, p. 647, is the Bull Unigenitus received in Ireland?

He answers it is.

Really the Doctor need scarcely have given himself the trouble, (I should say have committed the crime if he did not count it a virtue) of evading and denying so many other Bulls and Canons in his evidence when he confessed this one to be in force. It would seem as if he had rather been surprized into a confession of it, being taken short by a question which he did not expect or anticipate; but since he admits it to be in force in Ireland, we determine this important fact, that it is presented to us by him and his brethren in the same volume in which are found all the laws which he evaded and denied. If these laws printed in the preceding pages are not in force, how does the Doctor commit the canonical and

ecclesiastical blunder of publishing them in the same volume with this Bull which he confesses is in force. Is the infallible Church so destitute, not only of infallibility, but of common sense, as to publish under the sanction of her popes and bishops, a set of laws in one promiscuous chaos of absurdity, when those that she maintains and those that she rejects, those that she confesses, and those that she denies, those that are fallen into disuse, or never were enacted as the Doctor tells us, is the case with the 3rd Canon of the 4th Lateran Council, are actually quoted as the church's standard, and sanction for episcopal duty in the same volume of the canon law with those which the church confesses are received in this country.

Leaving the Doctor and the papal hierarchy to reconcile the blunders of their infallibility, or justify their crimes of persecution and sedition, we proceed to consider how this Bull is enforced—that is, not how Protestants are to be subjected to the secular power, for the secular power will not be strong enough for this, till the contemptible cowardice of British Protestant statesmen has allowed O'Connell and his brother traitors to dismember the empire and make Ireland an independent kingdom under the Pope's authority—but we proceed to consider how it is enforced on the unfortunate Roman Catholic population.

1st. If a wretched Roman Catholic dares openly to adopt any of the principles condemned in this infamous Bull, that is, if he dares to assert the rights of a rational being, if he dares to assert his privilege of reading the Bible, or any other privilege of civil and religious liberty, in opposition to the tyranny of this antichristian apostacy, immediately he is to be deprived of the sacraments of the church—that is, the poor wretch is to be shut out from the only means of salvation, and left to perish by the monster that pretends to minister salvation to his soul; this is proved by the law laid down in this 8th vol. of Dens, p. 55, the very book in which this Bull itself is published, and that law is a law of Benedict XIV. "*Ex omnibus Christiani orbis,*" &c.

But this is not all, for 2dly, in the 6th vol. of Dens, p. 309, the poor creature is declared to be subjected to an excommunication reserved in the Bulla Cœnæ to the Pope—

that is, the Bull, this Bulla Cœnæ which these Papal bishops dared in their public evidence, by shameless perjury, to deny as being received, or in force in this country ; was, nevertheless, the Bull which they were all the while secretly teaching their priests, to be the law under which obedience was to be enforced to the Bull Unigenitus, which they acknowledged was received. So that the very truth of their confession, as to the reception of the Bull Unigenitus, illustrates and enhances their perjury in their denial of the Bulla Cœnæ ; for a child must see that a law which inflicts a penalty for the violation of another confessed to be in force, must necessarily be not only in force itself, but be even of prior authority to that of which it punishes the violation.

We now proceed to give some extracts from this Bull Unigenitus.

EXTRACTS FROM THE HUNDRED AND ONE PROPOSITIONS CONDEMNED BY THE BULL UNIGENITUS, AS TAKEN FROM THE MORAL REFLECTIONS OF QUESNELLE ON THE NEW TESTAMENT.

Prop. 2. "The grace of Jesus Christ, the efficacious principle of good of whatever kind it be, is necessary to every good work, and without it not only nothing is done, but nothing can be done. John xv. 5.

4. "So, Oh Lord, all things are possible to him, to whom you make all things possible, by working the same in him. Mark ix. 22.

5. "When God does not soften the heart by the internal unction of his grace, exhortations and external graces do not serve, unless to harden it more. Rom. ix. 18.

8. "We do not pertain to the new covenant, unless in so much as we are partakers of that new grace which works in us that which God commands us. Heb. viii. 10.

14. "How far remote soever an obstinate sinner may be from safety, when Jesus exhibits himself to his view in the salutary light of his grace, it is fit that he should devote himself, run to him, humble himself, and adore his Saviour. Mark v. 6.

15. "When God accompanies his command, and his external address by the unction of his Spirit, and the internal force of his grace, that works the obedience in the heart which he seeks. Luke ix. 60.

18. "The seed of the word which the hand of God waters, always brings forth its fruit. Acts xi. 21.

25. "God illuminates the mind and heals it equally with the body by his will alone; he commands, and he is obeyed. Luke xviii. 42.

26. "No graces are given except through faith. Luke viii. 48.

27. "Faith is the first grace and the fountain of all others. 2 Pet. i. 3.

30. "All whom God wills to save through Christ, are infallibly saved. John vi. 40.

32. "Jesus Christ delivered himself to death, to deliver for ever the first-born of his own blood, that is the elect, from the hand of the exterminating angel. Gal. iv. 5. and v. 4-7.

45. "The love of God not any more reigning in the heart of a sinner, it is necessary, that carnal lust should reign in him, and corrupt all his actions. Luke xv. 13.

52. "All other means of safety are contained in faith, as in their germ and seed; but this faith is not without love and confidence. Acts x. 43.

58. "There is neither God nor religion where there is not charity. 1 John iv. 8.

77. "He who does not lead a life worthy of a son of God and a member of Christ, ceases to have God in his heart for his father, and Christ for his head. 1 John ii. 22.

80. "The reading of the Sacred Scripture is for all. Acts viii. 28.

81. "The obscurity of the Sacred Word of God, is no reason for laymen to dispense themselves from reading it. Acts viii. 31.

82. "The Lord's day ought to be sanctified by Christians for reading works of piety, and above all of the Sacred Scriptures. It is damnable to wish to withdraw a Christian from this reading. Acts xv. 21.

83. "It is an illusion to persuade oneself that a knowledge of the mysteries of religion is not to be communicated to women by the reading of the sacred book. Not from the simplicity of women, but from the proud science of men, has the abuse of the Scriptures arisen, and heresies have been produced. John iv. 26.

84. "To take away the New Testament from the hands of Christians, or to shut it up from them, by taking from

them the means of understanding it, is to close the mouth of Christ to them. Matt. v. 2.

85. "To interdict from Christians the reading of the Sacred Scripture, particularly of the gospel, is to interdict the use of the light from the sons of light, and to cause that they should suffer some species of excommunication. Luke xi. 33.

86. "To take away from the simple people this solace of joining their voice to the voice of the whole church, is a custom contrary to the apostolical practice and the intention of God. 1 Cor. xiv. 16.

91. "The fear of unjust excommunication should never impede us from fulfilling our duty. We are never cut off from the Church, even when by the wickedness of men we seem expelled from it, when to God, to Jesus Christ, and to the Church itself, through charity, we are still joined. John ix. 32, 33.

92. "To suffer excommunication in peace, and an unjust anathema rather than to violate truth, is to imitate the example of St. Paul; let it be only provided that it may not be to erect himself against authority or to break unity. Rom. ix. 3. * * * *

"The suffrages of the aforesaid Cardinals and of other Theologians, having been heard as well by word of mouth as exhibited to us in writing; and in the first place, the direction of the divine light being implored, private and public prayers also being appointed for the same end, we declare, condemn, and reprobate respectively, by this our constitution, perpetually in force for ever, all and singular, the propositions before inserted, as false, captious, ill-sounding, offensive to pious ears, scandalous, pernicious, rash, injurious to the Church and its practice, neither against the Church alone, but also against the secular power, contumacious, seditious, impious, blasphemous, suspected of heresy, and savouring of heresy itself, also favouring heretics and heresies, and even schism, erroneous, approaching to heresy, often condemned, and again even heretical, and manifestly renewing various heresies, and chiefly those which are contained in the famous propositions of Jansenius, and indeed being received in that sense in which they were condemned. Commanding all the faithful in Christ, of either sex, not to presume to think, teach, or preach concerning the said

propositions, otherwise than contained in this the same our constitution, so that whosoever shall teach, defend, publish, or treat even in disputation publicly or privately, unless it may be to impugn them, or any of them, conjointly or separately, shall be subject "ipso facto," and without any other declaration to ecclesiastical censures, and the other punishments decreed by law against the perpetrators of similar things."

"We command also the venerable brothers, the Patriarchs, Archbishops and Bishops, and other ordinaries of places, also the Inquisitors of heretical pravity, that they may by all means coerce and compel gainsayers, and rebels, whatsoever, by censures, and the aforesaid punishments, and the other remedies of law and fact, the aid even of the secular arm being called in for this purpose, if necessary."

This Bull affords a full and satisfactory answer to the falsehoods which are eternally put forth by the Popish Priests, that they do not shut up the Scriptures from the people, and shews at once the character of their superstition, bearing as it does the stamp of God's denunciation, "speaking lies in hypocrisy, having their conscience seared with a hot iron;" for it is plain that all the terms of contempt, abuse, malice, and indignation, which are applied to these propositions, are applied to the reading of the Sacred Scriptures; as for example, to propositions 80, 81, 82, 83, 84, and 85. Here we have the real principles of this mystery of iniquity set forth; for when she condemns such propositions as scandalous, pernicious, heretical, &c. &c.; and when she denounces the 91st proposition under these appellations, it is perfectly clear that all the evidence of Dr. Murray and Dr. Doyle on excommunication, from p. 170, as it is given and commented on in various places to p. 187, is one tissue of falsehood, both in principle and application.

Then as to the persecuting doctrines, what further need is there of any recurrence to Dens's Theology to prove them, while in this Bull which Dr. Murray admits to be in force, and which by his own evidence is therefore, of infallible obligation on his conscience, the very principles of persecution, by the Church calling the secular arm to her aid are enforced, though he refers Lord Melbourne to the solemnity of his oath, to prove that he does

not hold them. These Popish Bishops swear to hold these principles, to obey them, and to enforce them all in their oath of allegiance to their master the Pope ; they swear they renounce them all in their oaths before the British empire ; when, then, they refer to their veracity in one oath, they but prove their perjury in another.

Nothing now remains to complete the evidence of these documents, but to show the readiness with which they deny on their word or on their oath ; and the conscious guilt with which they shrink from public exposure, when boldly and faithfully summoned to the test before the people.

The statements in this book, notwithstanding the public challenge given in the first Edition, see pp. 34, 35, remained unnoticed till last May, when the Editor brought forward a test, at Exeter Hall, which he proposed to put on every man admitted to Parliament, or the elective franchise. Dr. Murray saw and felt what a blow this test is, not only at the root of the political power, but still more at the grinding tyranny and imposture of the Papacy over the Roman Catholics ; he was appealed to on the subject, when he sent the following letter to London, which was read by Mr. O'Connell at the meeting of the Popish Institute, May 26th, 1840.

“ Dublin, May 22, 1840.

“ DEAR SIR,

“ I have been just now favoured with your letter of the 20th instant, in which you inform me that the bigots of Exeter Hall have extensively disseminated a hand-bill headed ‘ Awful Perjury of the Popish Bishops of Ireland,’ that the Irish prelates are therein accused of establishing in Ireland the Bulla Cœnæ Domini, after publicly declaring to the empire, that the said bull was never set up nor authorised in Ireland, nor would it ever be published there ; and you beg of me to put you in possession of the true facts of the case. Now the answer to all this is very short, as far as regards the accusation,—there are no true facts whatever in the case. The whole is an impudent and unprincipled fabrication. No such bull has been published, or authorised by the bishops of Ireland, nor by any one of them. To give an appearance of plausibility to this atrocious libel, and

impose on the credulity of those who had not the means of ascertaining its falsehood, the eighth volume of the *Theology of Dens* is pointed out as containing this obnoxious bull, and the third canon of the 4th council of Lateran. In both cases the assertion is utterly false.

"As a further proof of the unscrupulous disregard of truth with which the story was concocted, one of the four Leinster bishops (Dr. Healy) who is accused by name of having traitorously employed this vehicle in 1832, to set up these documents as the canon law of Ireland, was not a bishop until six years later than that period. Is it not a pity that any portion of the thinking people of England would allow themselves to be made the dupes of such convicted impostors? It is surely time that those who set themselves down to fabricate 'ingenious devices,' which are calculated to tear asunder the bonds of Christian charity, should be scouted out of the society of every lover of peace, of order, and of truth.

"I have the honour to remain,

"Dear sir,

"Very faithfully yours,

"DANIEL MURRAY."

This letter having been read at the Popish Institute in London, May 26th, and published in Dublin on Saturday, May 30th, the following Letter was addressed, in answer to it, to Dr. Murray, in the *Dublin Evening Mail* of Wednesday, June 3:—

TO DR. MURRAY, ROMAN CATHOLIC ARCHBISHOP OF DUBLIN.

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils—speaking lies in hypocrisy, having their conscience seared with a hot iron. Forbidding to marry, and commanding to abstain from meats which God hath created to be received with thanksgiving of those which believe and know the truth."—1 Tim. iv. 1, 2, 3.

SIR—In the *Weekly Freeman's Journal* of Saturday I have just read a letter, bearing your signature, said to be read by Mr. O'Connell, at the meeting of the so-called Catholic Institute, in London, in which you address your correspondent as follows:—

“You inform me that the bigots of Exeter-hall have extensively disseminated a handbill, headed—‘*Awful Perjury of the Popish Bishops of Ireland*’—that the Irish prelates are therein accused of establishing in Ireland the Bulla Cœnæ Domini, after publicly declaring to the empire that the said Bull was never set up nor authorised in Ireland nor would it ever be published there—and you beg of me to put you in possession of the true facts of the case. Now, the answer to all this is very short: as far as regards the accusation, there are no true facts whatever in the case. The whole is an impudent and unprincipled fabrication. No such Bull has been published or authorised by the bishops of Ireland, nor by any one of them. To give an appearance of plausibility to this atrocious libel, and impose on the credulity of those who had not the means of ascertaining its falsehood, the eighth volume of the *Theology of Dens* is pointed out as containing this obnoxious Bull, and the third Canon of the fourth Council of Lateran. In both cases the assertion is utterly false.”

Now, Sir, as to the handbill which you mention, not having a copy of it, I cannot pronounce on its contents. I presume there is some inaccuracy in it, as to the name of Dr. Healy, who certainly, as you state, was not a bishop in 1832, and, therefore, could not then have done any episcopal act. But as you venture to call in question statements which I have made, and to allude to me as “sitting down to fabricate ingenious devices, which are calculated to tear asunder the bonds of Christian charity”—and as you call on every lover of peace, and order, and truth,” to “scout me out of society,” you will excuse me, I hope, for taking you to task for your assertions, and trying whether you will put them to the proof before the inhabitants of the city of Dublin—and I promise you Mr. O’Connell shall be called on to maintain them in the city of London, where he read your letter.

You state, Sir, that it is “an impudent and unprincipled fabrication” that any such Bull as the Bulla Cœnæ Domini has been published or authorised by the bishops of Ireland, or by any one of them. You assert that it is “utterly false” that the eighth volume of the *theology of Dens* “contains this obnoxious Bull, and the third Canon of the fourth Lateran Council.”

Now, I take you up on both assertions. I assert that your statement is thoroughly false—and I assert, further, that you know it to be false—and now, Sir, I call on the Roman Catholics of Ireland to mark you, and see if you are able to bring your statement to the test.

I hereby publicly challenge and defy you to select any body of Roman Catholics you please, high or low, learned or unlearned, in the city of Dublin, from fifty to five hundred—and select any priest in your diocese, who will stand forward in your defence, and oppose, before those Roman Catholics, and an equal number of Protestants, the following resolutions, which I will undertake to propose and maintain, and put to the meeting :—

1st Resolution—That it appears to this meeting that the Roman Catholic prelates, among whom, especially, were Dr. Murray, Dr. Doyle, Dr. Crotty, and Dr. MacHale, endeavoured to conciliate the good opinion of their Protestant fellow-subjects, before the year 1829, by denying that they held certain intolerant, treacherous, or seditious principles, which Protestants apprehended they maintained—and that their denial of these principles was exhibited in the evidence of these prelates before the Committees of both Houses of Parliament, before the Commissioners of Education, and in a certain oath and declaration, signed by all the Roman Catholic prelates in Ireland, as appended to Dr. Doyle's Essay on the Catholic Claims.

2d Resolution—That among other subjects which these prelates denied, they, viz. Dr. Doyle and Dr. MacHale, denied that the Bulla Cœnæ Domini had ever been received or sanctioned by episcopal authority in Ireland, or that it ever would be so—and that Dr. Murray and Dr. Doyle also solemnly denied that the third Canon of the fourth Lateran Council had any force or authority, not only in Ireland, but in Christendom; and endeavoured to make it appear doubtful that this Canon had ever been enacted at the fourth Lateran Council.

3d Resolution—That it appears to this meeting, that while these prelates were thus denying these principles, and this Bull and Canon, they were wilfully and deliberately deceiving the Protestants of this empire, and that the meeting concludes this for the following reasons :

First—Because they had been long and secretly train-

ing their priests in a standard of Theology, by Peter Dens, which contained the principles they were openly denying on their oath—which standard, it appears from the evidence of Mr. Coyne in their own Directories, he had printed, by the command of all the Roman Catholic prelates in Ireland; that this book was read in all the Roman Catholic colleges, except Maynooth, where it was not openly adopted, and that it was the conference book for all the Romish priests of Ireland.

Secondly—Because it appears from the statutes of the province of Leinster, 1770, and from the statutes by which Dr. Murray superseded them in 1831, that the book selected by the bishops for their priests, and in which those priests were trained in their conferences, was the standard whereby the priests were to direct the consciences of the people committed to their charge.

Thirdly—Because while they were abjuring these principles, and denying this Bull and this Canon, it appears from this standard theology that this Bull was published in brief, as an approved document, in the 6th volume of that book, and therefore, existing in their authorised standard at the moment they were giving their evidence—that in the same standard, the fourth Lateran Council is enumerated among those whose authority they declare to be infallible—and that while they were pretending to deny that this third canon was enacted in this council, its existence in numerical order as the third canon is proved both by Dr. Murray's statutes of 1831, and by the very catechism which Dr. Murray and Dr. Doyle were teaching the children in their dioceses; and that, therefore, this is among those canons which these prelates have sworn themselves, and which they make their beneficed priests swear, to obey. That the authority as well as the existence of this canon and its enactment in the council, is demonstrated by their own *Corpus Juris Canonici*, and in the references to canon law in the Council of Trent, and in Cabbasutius their class book of Canon Law in Maynooth, and in several standards of authority in that college; and that, therefore, it appears, from these facts and documents, that they were deceiving the Protestants even at the very time they were giving their evidence and swearing their oaths.

4th Resolution—That it appears to this meeting, that after the Roman Catholics succeeded in gaining political power, Dr. Murray and his suffragan prelates not only set up afresh, by their authority, this same standard of theology to be the guide of the priests, to direct the consciences of the people, but that—under the express authority and sanction of Dr. Murray, as is proved both by Mr. Coyne's evidence, and his own confession in his pastoral to his priests, a code of canon law, epitomised from the works of Benedict the XIV.—was added to Dens's Theology; and that in this code of laws the Bulla Cœnæ Domini is over and over recognised and mentioned as one of the laws of admitted force and obligation in that code; that it is referred to again and again as a matter of course in the volume, on whose existence and obligation not even a doubt is cast, except where it is restricted by other papal laws, such as "*Pastor Bonus*," which is as bad, or worse.

5th Resolution—That notwithstanding Dr. Murray's denial of this canon in his evidence, and his assertion in this present letter, that it is utterly false that this canon is contained in this 8th volume, added, by his authority, to the Theology of Dens; it is clear to this meeting that this canon is cited in that volume, and not only cited, but cited as of unquestionable authority, as the law for bishops to purge heretics out of their diocesses, and to inflict on them canonical penalties, which, as appears from their standard Theology, are, confiscation of property, exile, imprisonment, and death; and that this proves the utter falsehood of the professions made by him and his brother bishops in their evidence, and in the oath and declaration which they published, so that no man acquainted with the facts ought ever to place any reliance on their oaths again. That, therefore, the letter which Dr. Murray has sent to Mr. O'Connell, and which Mr. O'Connell has read at the Romish Institute in London, is not true, and that Dr. Murray knows it is not true, and that he exhibits in this the awful character of the apostacy predicted by the apostle—"speaking lies in hypocrisy."

Now, Sir, I say, in the name of the God of truth, I will maintain those resolutions against any man in your church you are able to produce, and this before a body

of my Roman Catholic fellow-subjects, and I have no fear that they will call or think me their enemy—I believe, in the sight of God, I am their faithful friend, and I know I desire to be so.

I denounce you and I denounce all your hierarchy, and I denounce your priests, as the deepest, deadliest foes of the temporal and eternal happiness of the Roman Catholics of Ireland. You keep the people in ignorance, and you keep them in slavery, and you try to kindle and keep alive the deadly feuds that embroil this miserable country; because, if you did not try to keep alive hatred against heretics, you would be afraid that our Roman Catholic neighbours would be at peace with us, and thus we might begin to read our Bibles together, and learn to look to Christ together, and be Christians, and love one another as Christians, and so all your ungodly traffic for the souls of men, alive or departed, in Ireland or in your fabled treasury of Purgatory, would be at an end.

Criminal as is your conduct, and treacherous and false as have been your professions to the Protestants of Ireland, you have been ten times worse to the Roman Catholics. You are the enemy of our persons, but you are the enemy of their immortal souls; you would bring misery and ruin on us in time, but you destroy them for eternity. And now, having given you one set of resolutions on your iniquity as to the temporal guilt of your church, I shall propose to you another for the spiritual benefit of the Roman Catholics, and intreat my fellow-countrymen and neighbours, the Roman Catholics of Dublin, to consider well among themselves whether the men who will honestly and faithfully tell them the truth, and maintain that truth in their presence, or those who will impose on them and deceive them, and fear to bring the truth before them, are their best and truest friends.

Now, I will maintain these resolutions, in the strength of God, against any man you can send out to dispute them before an equal number of Roman Catholics and Protestants.

First Resolution:—

Resolved—That Dr. Murray, and all the hierarchy of the Church of Rome, impose on the Roman Catholic laity, by pretending that they teach them the ancient Catholic faith, for that the creed which they set forth as

the standard creed of the modern Church of Rome was never composed at any general council—that it was never received, or ratified, or even heard of by any general council—that it was imposed upon the people by the Pope in the year 1564, and that the Popish bishops seconded and maintained this imposture, and now pretend to the people that this is the ancient holy Catholic faith of the church, while it is the modern, unholy, anti-Catholic faith of the Pope of Rome.

Resolved—That the second article of this new creed is false, and that Dr. Murray and all the Romish bishops know it to be false ; for that neither Dr. Murray nor any Romish bishop in Ireland ever “received the Scriptures according to the sense which their mother the church has held, or does hold ;” for that their church holds no sense of the Scriptures, and that they know she holds no sense of them, and never gave or has given any sense of them ; and there is not a man among them able to stand forward before the people, and give them the church’s sense even of the third chapter of the epistle to the ancient Church at Rome, and that hereby they are proved that they know their article is false.

Resolved—That in accordance with this new creed, that sets up false mediators, the present Pope, Gregory XVI., has sent over to this country, in the year 1832, an encyclical letter containing the most abominable idolatry, in which the Virgin Mary is set forth as “the sole foundation of the sinner’s hope,” and that the Romish bishops have published this idolatry, and that they sell books in their shop to maintain this idolatry ; and that thus the Roman Catholics of Ireland, instead of having the glorious Gospel of the Lord Jesus Christ preached to them by their priests, are kept in ignorance and bondage by these superstitions ; and while the blessed Jesus invites sinners to come to him freely for mercy and salvation, the souls of the Roman Catholics of Ireland are made merchandize of, and the Bible shut up from the education of themselves and their children lest they discover the impositions that are practised on them.

Resolved—That the system of the confessional adopted by the Roman Catholic hierarchy, is false, cruel, and obscene.

False—Because it is to God, and not to a fellow worm,

we are to confess to obtain pardon ; as the Psalmist saith, "I said I will confess my transgressions unto the Lord, and thou forgavest the iniquity of my sin."—Psalm xxxii.

Cruel—Because the system of examination of conscience of females, is the most infamous refinement on tyranny that ever was practised against unfortunate victims of oppression, and calculated to enslave the whole human race to a set of priests.

Obscene—Because the most vile and abominable books in any language, are the manuals of the Romish priests for investigating the sins of their penitents—that, therefore, this meeting denounces the Papal confessional.

Resolved—That there is no peace for a sinner with his God, but through that blessed Redeemer, our Lord Jesus Christ, who has made peace by the blood of his cross for sinners—that this peace and this salvation is freely proclaimed in the Bible to sinners, and that all other refuges are refuges of lies—that this is the true hope, and the only hope for Protestants and Roman Catholics—that it is our bounden duty, if we expect salvation for our souls, to come to Christ, to trust him, to love him, to serve him, and to love one another as true Christians, in true charity ; and that is nothing but a white lie of the devil to pretend smooth charity openly, and to inculcate secretly the infamous principles of such theology as that of Dens.

Resolved—That the Protestant Church has long and criminally neglected her duty to the Roman Catholics of Ireland in not testifying of these evils—not in a spirit of hostility to them, but of kind, faithful, Christian love for their souls ; and that it is thus our best regard can be shown for our fellow-men in pointing out to them to our best ability both the ways of error and death, and the path of truth and of eternal life.

Now, Sir, there are two sets of resolutions. The first of a temporal nature, to prove the falsehood of your letter, and of your professions to Protestants.

The second, of a spiritual nature, to show the guilt of your church and your office to Roman Catholics.

Now, let the Roman Catholics look to you. I leave it to them to consider whether you or I are conscious of speaking the truth in the sight of God to them or not.

If you refuse to meet the first set of resolutions, then I tell you that in the name and strength of God, when I

feel well and able, as I am not at present equal to much exertion, that I will, I trust, prove the first resolutions, or some of a similar nature, to a public meeting of Protestants, and that, if I am able, also to preach beyond my fixed duty, that I shall preach on these last resolutions, I trust, faithfully and affectionately, to my Roman Catholic friends and neighbours; and I have neither doubt nor fear but that they will believe that I am their sincere and faithful friend and servant in Christ.

ROBERT J. M'GHEE.

June 1st, 1840.

Dr. Murray and all his Priests, having proved their consciousness of the falsehood of his letter, and the truth of these resolutions, by not venturing to answer them either on the platform or in the press, after nearly three months were granted to them, the following letter, with the proof of the facts as to the Bulla Cœnæ, was addressed to him in the *Dublin Evening Mail* of August 24 :—

TO DR. MURRAY, ROMAN CATHOLIC ARCHBISHOP OF
DUBLIN.

“Now the spirit speaketh expressly that in the latter time some shall depart from the faith, giving heed to seducing spirits, and doctrine of devils; speaking lies in hypocrisy, having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of those which believe and obey the truth.”—1 Tim. iv. 1, 2, 3.

SIR,—On Saturday, May 30th, your letter—which had been read by Mr. O’Connell on the 26th, at the meeting of the Romish Institute, in London—appeared in the press in Dublin. In this letter you assert that it is an “impudent and unprincipled fabrication” that the Roman Catholic bishops have “established in Ireland the Bulla Cœnæ Domini, after publicly declaring to the empire that the said bull was never set up nor authorised in Ireland, nor would it ever be published there.” You assert that no such bull has been published or authorised by the Bishops of Ireland, nor by any one of them.” You add, that “to give an appearance of plausibility to this atrocious libel, and to impose on the credulity of those who had not the means of ascertaining its falsehood,

the eight volume of the Theology of Dens is pointed out as containing this obnoxious bull, and the third canon of the 4th Council of Lateran;" and that "in both cases the assertion is utterly false."

Such, Sir, is your statement as published in your letter on the 30th day of May, in the *Freeman's Journal*.

On Wednesday, June 3d, I published in the *Dublin Evening Mail* a letter in reply to yours, in which I asserted that your statements on both these points were thoroughly false. I asserted further that you knew them to be false, and I called on you to prove them true, if you were competent to do so, by selecting any man you pleased who could disprove, in the presence of Protestants and Roman Catholics, in this city, the facts which you denied, and which I embodied in the shape of resolutions, which may be seen in the *Mail*, as published at the time.

To this letter you have given no answer, though you well knew the importance of the interests at stake. The reason is plain: you felt you were unable to answer; you dared not attempt before the public to prove statements true, which, even at the moment you made them, you knew were totally destitute of truth. There was, however, an important point at issue; you knew this, and O'Connell knew it too. It compelled you to venture on the desperate experiment of writing that letter; but when called on to put your statement to the proof, you have fled to your usual and only resource—silence. You have had abundance of time to deliberate; you cannot complain that I have hurried you, or taken you by surprise; and it is now time to bring your letter to that test in the press which you felt it could not stand on the platform. The public must know the facts.

Now, there are just three questions necessary to determine the truth or falsehood of your letter, in its fullest extent, with respect to the Bulla Cœnæ Domini; for I shall confine myself at present to this document.

FIRST—Whether you have set up Dens's Theology as a work of standard authority for your priests, to direct the consciences of the people?

SECONDLY—If so, whether this Bull is sanctioned in this work, or cited as being of force or authority in your church?

THIRDLY—Whether it is so sanctioned or cited in the new code of laws which you have added as a supplement to Dens, and in which you specifically deny that it is to be found?

If these questions are to be answered in the affirmative, then your letter is thoroughly false, and you knew it to be so while you were writing it. As to the first question, I will not trifle with the public patience by recapitulating the proofs that fasten Dens's Theology on you and all your hierarchy as the authoritative standard for your priests. Indeed, you yourself have rendered any proof of this unnecessary, because, after you had vainly attempted to get rid of the charge both in your letter to Lord Melbourne and to the Protestants of England in 1835, finding all efforts vain, you thought it best to put a bold front on the case; and accordingly, in your Pastoral to your clergy, October 1836, you declare that "*the work contains much useful matter.*" You affirm that "*it is accurate as far as regards matters of faith;*" and you say, you "*have no hesitation in recommending it as a useful summary to their attentive perusal.*"

Now, I omit your statutes, I omit your directories, I omit all Coyne's evidence, and all the tissue of proof adduced from various sources on the subject. I take this, your own Pastoral—your own eulogium on Dens—your own admission that the book is accurate as it respects the faith of your church—your own recommendation of it to your priests; and now give me leave just to propose to you one question:—When Papal bishops recommend any Papal Bull to their priests or people, do they not thereby sanction and authorise that Bull, and give it full force among them, unless it is reclaimed against by the majority of bishops in the land?

If you deny this, you deny not only the principle laid down in every book in your church that treats on the subject, but you deny all the evidence sworn to by all the men who gave evidence on the subject before the committees of Parliament. You deny the oaths of Dr. MacHale, Dr. Doyle, Dr. Slevin, and your own. I omit their evidence; but remember your own words—you swore, or gave in evidence as if on oath, before the Committee of the House of Commons, that "*Roman Catholics are obliged to submit to the decisions and decrees of the*

Pope on points of faith and morals, which are expressly or tacitly assented to, or not dissented from, by the majority of bishops." You swore—"That it is the doctrine of every Catholic that the Pope, as the head of the church, has a right to address a doctrinal decree to the whole church. By this very act he summons the pastors of the church to say whether or not that is conformable to the Catholic faith; and whether they distinctly express their assent to it, or tacitly signify it, by not dissenting from it; it then becomes a declaration that such is the belief of the church at large; and as the church, whether dispersed at large, or assembled in its general councils, is infallible, its decisions are a rule of faith to which every Catholic is bound to submit."

These, Sir, are your own words, and this is a vital principle of your church. Mark, then, how stands the fact and your oath, compared with your letter, read by Mr. O'Connell. Can you take a book containing a Papal Bull—a Bull annually renewed in Rome—can you tell your priests that "*it is accurate as far as regards matters of faith;*" and that you "*have no hesitation in recommending it to their attentive perusal?*" Can you do this in one public letter, and then presume to say in another that you neither authorize nor sanction the Bulls that are contained in that book? The very question is unnecessary. But this is merely taking you on your own confession—merely quoting your own public admission in your Pastoral. But when we know that even this admission, convicting you as it does, is not one-tenth part of the truth—when we know that the book you were thus pretending generally to approve and recommend was in reality the chosen, adopted, published, authoritative standard of yourself and all your hierarchy—demonstrated to be so now for two-and-thirty years—when we know from your own statutes, which you so laboured to conceal, and thought so effectually concealed, that though you were writing this mock Pastoral to your priests, you and your suffragan bishops had been for five years before it, secretly drilling those very priests to direct the consciences of the people by this identical book, which you were thus pretending, as it were cursorily, to recommend to their perusal—when we know this, I say, Sir—when we can prove it—when you could not stand forward to deny one tittle of it here, in

the midst of your own diocess, and among your own priests—and when there is not a man among them that could venture to meet the case with his statutes and directories in his hand, to rescue you from the public exposure which your own documents have entailed on you—how is it, Sir, that you have the effrontery to dare to send a public letter to be read in London, asserting that not all or any of your bishops had authorised a Bull which they had all sanctioned, and you, yourself, above them all? Has not Jehovah justly stamped upon the forehead of that superstition which you administer, the characteristic marks of her teachers—“speaking lies in hypocrisy, having their conscience seared with a hot iron?”

But the force of this depends on the second point, viz.: whether this Bull is sanctioned or cited in this work, as being of force or authority in your church?

This is a plain matter of fact—and I have only to refer every man who has, or who can consult Dens's Theology, to the sixth volume, from page 264 to page 325, in which space they will see the *Bulla Cœnæ Domini* more frequently quoted than any Bull of all the Popes of Rome in the whole work beside.

It is mentioned by name more than 50 times in these 61 pages—in fact, the whole treatise on reserved cases is regulated according to that Bull.

It is declared by a decree of the College De Prop. Fide, that no man is to dare to absolve from the cases reserved in it to the Pope.—p. 264.

Apostacy is reserved to the Pope by it.—p. 275.

There are three standards to determine the cases reserved to Pope, and the first is the *Bulla Cœnæ*.—p. 297.

The Bull is actually briefed into 20 sections, and the heads of each section given.—pp. 298, 299.

The question is proposed, whether it be in force in Belgium, and the decision given by Dens is, that it is in force against heresy, apostacy, and the reading of heretical books there.—p. 300.

You have three memorial lines of cases reserved to the Pope—p. 301, of which the first is—

“*Hæresis, hæretici libri, violator azyli*”—and there are chapters on each of these, demonstrating this reservation on the authority of the *Bulla Cœnæ*.

There are three chapters on the power of absolving from reserved cases, in which the case is argued in every chapter on the authority of the Bulla Cœnæ.

Again—You have yourself given, in your evidence before the Parliamentary Committee, that the Bull Unigenitus is in force in Ireland; now, what is the sanction under which this Bull is enforced? You have it laid down at page 300, that—“Those who pertinaciously reject the Bull Unigenitus, or who hold, teach, or defend one of the heretical propositions condemned in it, &c., and who show this by any external sign, are subjected, as if guilty of open heresy, to excommunication reserved in the Bulla Cœnæ Domini.”

Thus, the Bulla Cœnæ is the standard by which the Bull Unigenitus, which you have sworn to be in force, is enforced in Ireland; and, with all this host of evidence in this book, which you openly avow you recommend to your priests, you dare to assert in your public letter of last May, that this bull has never been published or authorised by the bishops of Ireland, nor by any of them.

Now, what is the demonstrated fact? Why, that this book was the secret standard for all your bishops in Ireland, and that it had been so for eighteen years, at the time you were giving your evidence—that Dr. M'Hale and Dr. Doyle had been, themselves, drilled in this as priests and professors, and were drilling others in it as bishops—learning this bull—teaching this bull secretly, at the very moment they were swearing that it had never been received, and never would be received in Ireland—that you and every one of your hierarchy had been engaged in the very same process at the time you were giving that public oath and declaration signed by every man of you, to blind and deceive the Protestants of this empire—an oath utterly at variance with the existence of that Bull in the nation. Yes, Sir, and at the time you were publicly signing this oath and declaration, and publicly addressing it to your priests and the Roman Catholic laity, you were at the same moment, and had been for years before, and have been ever since, drilling those priests to teach that people a system in utter contradiction of the document you were with such seeming solemnity addressing to them before the public—and now, after all this, in the teeth of testimony which you dare

not attempt to disprove, of evidence which you dare not meet, you have the audacity to deny the facts of the case in your letter, after you had forsworn in this oath and declaration, the fundamental principles of your religion.

You did not set up the *Bulla Cœnæ Domini*, Sir! Sir, I assert, not only that you have done so, but you have done more; you have proved that you carry the spirit and the letter of that Bull, into the very heart of your secret movements against the Protestants of this empire. For not content with setting up the *Bulla Cœnæ Domini*, that Bull of universal excommunication, in the standard by which you drill your priests—you fulminated, in your secret Synod, the sentence of excommunication against every Protestant in the empire, from the cottage to the throne. Yes, Sir, in those secret statutes which you gave out of your hand to every bishop and priest in your province, and while these statutes were undetected, you addressed the Protestants of the empire as your "*Beloved Fellow Christians!*"

You excluded them from the pale of Christianity—you denounced them with the heaviest censure in the most official, the most authoritative manner, which your office as a Popish bishop enabled you to do—you collected your suffragan bishops in synod to do so—you delivered your denunciation to your priests, which, under the heaviest penalties you can inflict on them, they are bound to receive and obey—you did this secretly, carrying the spirit of the *Bulla Cœnæ Domini*, as far as you could, into the very heart of every bishop and every priest, and every Roman Catholic layman, in your province; and then you come out to call those whom you have denounced your "*beloved fellow-Christians*"—you come with professions of loyalty to your excommunicated Sovereign, and with professions of charity to her excommunicated subjects, and when you have denounced them all, as far as in you lies, with your secret, cordial curse, you come out into the public press, and try to deceive them with the hollow mockery of your open hypocritical benediction. Do you venture to deny it, Sir?—bring forth your statutes and turn to page 109; and know, Sir, now that your statutes and your directories, and your pastoral, and all these documents that prove the facts are no longer private property; they are all lodged in the universities; every

statement I have made upon the subject is lodged there beside them; and now, Sir, you may enclose this letter to Mr. O'Connell—tell him to take it and read it in his public meetings, and to exhibit the dreadful uncharitableness of bringing such charges against the “meekest of all Christian gentlemen.” But tell him, too, from me, Sir, that he knows it every tittle to be true, and that if he presumes to deny one syllable it contains, I'll meet him, if he dares to bring your letter with him in his hand, on any spot from the Rotunda to Freemason's Hall, and make him admit either the falsehood of that letter, and the truth of this, or the falsehood of all the principles of Papal authority in the Church of Rome.

But, Sir, you deny the specific fact that the *Bulla Coenæ Domini* is to be found in the eighth volume of *Dens*, or rather that volume of canon law which you have added to *Dens*.

I meet your specific denial with a specific assertion, that it is thoroughly false, and that you know it to be so. Do you intend, Sir, to prop up your statement by the mean, contemptible, equivocation, that the Bull is not printed at length in this volume of your authorised law? If so, this is true, indeed, and I freely grant you all the credit you can derive from the fact, and all the weight that is due to your assertions.

But, Sir, do you pretend to say, first—that the citation of any law, as of authority, does not imply the existence and operation of this law as effectually as if it were quoted at full length? Or, do you mean to say, secondly—that this Bull is not so cited in this volume, as a Bull of well known existence and authority by your priests, for whose direction in ruling the consciences of the people you published this code of canon law?

You must assert either of these to give a shadow of truth to your letter; and, choose which you please, you choose what you know to be directly false; therefore, your letter is false, and you know it is. The Bull is quoted over and over again in your supplement to *Dens*, and if you or Mr. O'Connell dare to meet the proof, I will publish in the press, or proclaim on the platform, the statement of the facts and references, and show how the doctrines, the Bulls and Canons which the Papal hierarchy, and you among the rest, abjured in your evidence

before the Committees of the British Parliament, before the Commissioners of Education, and before the nation in your published oaths and declarations, are demonstrated in your principles—identified with your religion, and embodied in your laws to govern this wretched country by the publication of this code of infamous Papal decretals, in addition to your standard of no less infamous Papal theology.

I call, Sir, upon the Protestants of Ireland, as they value all that is dear to them in time—I call on the Roman Catholics of Ireland, as they value their immortal souls, to mark this system of infernal policy, which is maintained by a set of tyrants as if it were the religion of Christ. Justice, Sir, that much abused perverted term, justice for Ireland—justice for the Roman Catholics and Protestants of Ireland, demands the public exposure and denunciation of the men whose atrocious principles and craft will “*drench our streets and our fields in blood.*” I quote the words of Doctor Doyle, and I apply them to his principles and your principles—his laws and your laws, and I say there is not a shadow of hope for Ireland, unless its inhabitants, of all creeds and classes, shall be awakened by God’s mercy to a genuine sense of the horrid principles of Popery.

The more I see of those principles, the more I feel for my poor countrymen. The Roman Catholic laity of Ireland are not the criminals but the victims—the Ribbonmen are innocent and unoffending members of society, compared with the traitors who stimulate them to their crimes, and then leave them to perish for their fidelity and their obedience to their taskmasters.

I have tried your veracity as to the Bulla Cœnæ Domini. If I am spared I shall try it next, as applied to the 3d canon of the 4th Lateran Council. But, Sir, while it is a part of a Christian’s duty to expose and denounce the crime, it is his privilege and duty to proclaim pardon and mercy from the Gospel to the criminal; therefore, I say to you, O thou aged man, bending down, as thou art, in the service of a hard and cruel master—turn from the service of anti-Christ to Christ—come out from that accursed “Babylon,” that “mother of harlots and abominations of the earth,” that monster “drunk with the blood of the Saints,” who has nursed you in principles of

darkness, that fly from the light of truth—come out from her, that you be not a partaker of her plagues. I must denounce your principles—but I hope that God may deliver your soul, and bring you, as I hope and believe he brought poor Dr. Doyle, to turn from wafers, saints, masses, unctions, and all the lying refuges of papal superstition, to Christ the true hope—the only refuge, and the sure and everlasting salvation of lost sinners, like you and

R. J. M'GHEE.

The plain proofs adduced in this letter evince the reason why Dr. Murray and his priests did not dare to meet the challenge in the former. The falsehood and iniquity of these unhappy men will be still more manifested in that which followed, and which appeared in the *Dublin Evening Mail* of Monday, October 5.—

THE THIRD CANON OF THE FOURTH LATERAN COUNCIL, SET UP BY DR. MURRAY AND THE ROMISH BISHOPS, AS THE LAW FOR EXTERMINATING THE PROTESTANTS OF IRELAND OUT OF THEIR RESPECTIVE DIOCESES. 1832.

TO DR. MURRAY, ROMAN CATHOLIC ARCHBISHOP OF DUBLIN.

“Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, having their conscience seared with a hot iron.”—1st Tim. iv. 1, 2.

“And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH.” “And I saw the woman drunk with the blood of the saints, and with the blood of the martyrs of Jesus.”—Rev. xvii. 5, 6.

“Ye are of your father, the devil, and the lusts of your father ye will do—he was a murderer from the beginning, and abode not in the truth—when he speaketh a lie he speaketh of his own, for he is a liar, and the father of it.”—John viii. 44.

Dublin, September 28, 1840.

SIR—Indisposition and consequent absence from home have prevented the more speedy redemption of my promise. But it is well that the nation should see the crimes of the papacy substantiated with slow and calm deliberation. It is well that men should have time to think over the case, and to see that no opportunity

afforded you to recur to every resource of self-defence can enable you to urge one syllable in your vindication, or allow you any result from the denial of your guilt, beyond the mortifying additional exposure of your folly and audacity in attempting to deny it.

I now proceed to examine your statement as to the third Canon of the fourth Lateran Council. You say in your letter, read in London by Mr. O'Connell, that it is utterly false that this canon is contained in the 8th volume of Dens.

My reply is—

That your statement is thoroughly destitute of all truth, for that it is contained in that volume.

That you know it to be thoroughly destitute of truth, for that you know it is contained in that volume.

That this canon is cited in that volume as the authority for yourself and your brother bishops, to exterminate the Protestants of Ireland from your dioceses.

That this is in flat violation of the evidence and the oaths of yourself and your brother bishops, before the Committees of the Houses of Parliament, and the Commissioners of Education, in 1825 and 1826, and no less in utter violation of the confederated oath of yourself and every Popish archbishop and bishop in this country.

I shall confine myself strictly to facts, without any comment, further than to request that those who read may consider whether the facts in this letter do not furnish a satisfactory comment on the texts which I have selected for its motto.

The proofs of the falsehood of your letter, read by Mr. O'Connell, lie in the compass of three short questions :—

First—Did you authorise the code of Papal laws, added as an 8th volume to Dens's Theology in 1832?

This is a point confessed ; you have yourself declared, in your pastoral to your priests in October, 1836, that you did authorise its publication, and that it was in much repute in your church.

The second question is, does the publication of these laws, under your sanction, when the majority of the other Papal bishops do not reclaim against them, put them in force as being of infallible authority and obligations, on the consciences of the Roman Catholics of Ireland?

This is settled on still higher authority ; you have yourself sworn that this is a principle of your church, corroborating the evidence of your predecessor, Dr. Troy ; and such is the evidence, too, of all your books, bishops, and professors, so that any further proof is superfluous on the point.

The last and only question then to be settled is—Does this 8th volume, so sanctioned, and with its laws so enforced, contain this third Canon of the fourth Council of Lateran ? This is a mere question of fact, and only requires to make two or three remarks, and then to transcribe the extract.

The remarks are these : that the quibbling equivocation of your letter to O'Connell does not shield you, as you expect, from the direct charge of falsehood, although this canon is not actually transcribed in this volume ; because, when a law is expressly cited as an authority for any purpose, to assert that the law is not to be found where it is cited, because it is not actually transcribed there, is so utterly false and futile, that it were a waste of time to refute it. Every digest of law that ever was published, would be totally useless and absurd, if this were true. For just as it were a proof of the grossest ignorance in any writer to cite a law that had been repealed, so the citation of a law by any competent authority, evinces that that law is both in being and in force ; and you have not only said, but sworn that the publication of a law by episcopal authority puts it into force. Now, you have laid down in this book a certain line of duty for yourself and your brother bishops, to which you are bound by law, and you have cited the law by the authority of which you are bound to it.

The duty you have laid down for yourself and your brethren, is the extermination of heretics out of your diocesses. The law which you cite to enforce this duty of your religion, is the third Canon of the fourth Lateran Council, as laid down by the infallible authority of your Pope, speaking *ex cathedra*, in his Diocesan Synod. I shall quote the very words of your episcopal obligation, literally translated ; and then I shall quote the *law by which you enforce it*.

1st.

The episcopal duty of Dr. Murray and his brother

bishops in Ireland, as laid down in his avowed and authorised code of laws, which, he informs us, is in much repute in his church.—Dens, 8th vol., p. 82.

TITLE “HÆRETICI.”

“The bishop is bound, even in places where the office of the Holy Inquisition is in force, sedulously to take care that he may purge the diocess entrusted to him from heretics; and, if he shall find any, he ought to punish him with the canonical punishments.”—*Diocesan Synod of Pope Benedict XIV.*, lib. 7, cap. 32, n. 3, t. 2, p. 329, Nov. edit.—These are, as your standard informs us, “excommunication, confiscation, exile, imprisonment, and death.” You graciously add, to do you justice, that when we are brought before your tribunal, and renounce our errors, you can give us absolution, and reconcile us to the church. Thanks—“*mitius id sane.*”

2d.

The law cited by Dr. Murray for the enforcement of this the episcopal duty of himself and his brother bishops.

The first part of this citation I need not here transcribe, for the sake of brevity. It is found at length in my book on the Laws of the Papacy, first edition, pp. 97–99; second ditto, pp. 137–139. It is only necessary to state, that there is first quoted a letter of Isodorus to Pope Lucius, pressing on bishops the duty of punishing heretics; then, as this is considered doubtful, there is a citation, declared to be indubitable, from the Council of Rheims to the same effect. Then you proceed as follows:—

“AND THAT WE MAY NOT WASTE OUR TIME IN ILLUSTRATING A SUBJECT WHICH IS UNDOUBTED AMONGST ALL, IT WILL BE ABUNDANTLY SUFFICIENT TO ALLEGE ONE SANCTION OF INNOCENT III. IN THE FOURTH GENERAL COUNCIL OF LATERAN, A.D. 1215, IN THE 3d CANON OF WHICH, ‘DE HÆRETICIS,’ the bishops are ordered every year, either by themselves or by their archdeacons, to go round their own diocesses, and sedulously to investigate if any one infected with heretical contagion lies con-

ceased in it. But it is decreed in the same place, that those who are slothful and negligent in expurging the diocess committed to them, from this heretical plague, as being guilty of a weighty crime, be deposed from their office as unworthy the pastoral ministry—and the same is decreed—Tom. v. Col. 22. ‘Hardwin’s Collections.’ WE WILL, THEREFORE, AND COMMAND, AND STRICTLY ENJOIN, IN VIRTUE OF YOUR OBEDIENCE, THAT THE BISHOPS DILIGENTLY WATCH, THROUGH THEIR DIOCESS, THAT THEY MAY EFFICIENTLY PERFORM THEIR DUTY, IF THEY WOULD WISH TO ESCAPE CANONICAL VENGEANCE; FOR IF ANY BISHOP SHALL HAVE BEEN NEGLIGENT IN PURGING FROM HIS DIOCESS THE LEAVEN OF HERETICAL PRAVITY, OR BE REMISS WHEN THAT SHALL HAVE APPEARED ON CERTAIN PROOFS, HE SHALL BOTH BE DEPOSED FROM THE EPISCOPAL OFFICE, AND ANOTHER BE APPOINTED IN HIS PLACE, A FIT PERSON, WHO SHALL BE BOTH WILLING AND ABLE TO CONFOUND HERETICAL PRAVITY.”

This is your citation of your church’s law for the discharge of your episcopal duty, which you have published as the law for this country in 1832—this is your citation in this eighth volume of Dens, of which you have the daring audacity to write to Mr. O’Connell to London, and assert that it is an impudent fabrication that it is set forth in that book.

Now, Sir, if this quotation is true, my answer is irrefragable—namely, that your letter to Mr. O’Connell is utterly destitute of all truth—that you know it to be utterly destitute of truth—that this canon is set forth in this book, and that this is in flat violation of all the most solemn oaths given by you and your brother bishops to blind and delude the nation.

Your evidence remains upon the records of the British parliament. I have made sufficient extracts from it in my book on the Laws of the Papacy to preclude the necessity of loading with it the columns of a newspaper. But the facts of the case ought to be published to the ends of the world.

1st. You swore that “*it was exceedingly doubtful whether or not that canon was ever enacted in the Council of Lateran.*”—p. 106.

But while you were swearing this, you knew that it had

not only been enacted, but while you pretended to quote Collier, that is a Protestant historian, as a witness against an infallible Popish Canon, you knew that there was not a single authority in the Church of Rome that had ever dreamt of calling it into question, but that it is cited by almost every canonist in your church.

2d. You pretended, as a reason for your evidence, that "*no ancient manuscript records it.*"—p. 106.

But while you were making this pretence, you knew not only that it was placed on record in manuscript, but in print; that your Pope Gregory IX., had actually embodied this identical canon verbatim into your canon law; that he did so fifteen years after the canon was enacted in the council; that he recorded it as the canon passed in the council in the time of his predecessor, Innocent III. You knew that it remains embodied in that canon law which you acknowledge as the canon law of your church, from fifteen years after it was enacted, when mistake was utterly impossible as to its enactment, till the very hour you were pretending to deny its antiquity and authenticity on your oath.

3d. You swore that, "*allowing it to have been enacted, it was done by the civil authorities of Christendom who were there assembled.*"—p. 107.

But, while you were making this statement, you knew, as well as you know your existence, that it is a principle of your church that no secular powers whatever, though they be present in an ecclesiastical council, have any share or voice in one single enactment passed in that council. You knew that this was a principle taught in Delahogue, the class-book of Maynooth. You knew that, while you were giving this evidence to the parliamentary committee, the very opposite principles were thus taught in your college; and, when you gained emancipation, you set up the code of Papal Law, from the very works of Benedict XIV., which proved that your evidence had been deliberately false, and that no secular power was ever permitted to give a vote in your councils. I have quoted the authority verbatim in my book on the Laws of the Papacy, and so I omit it here.

4th. You swore that "*this law was enacted to repress the errors of the Albigenses*"—that "*these errors threatened the very existence of society itself*"—that "*these errors*

aimed at the extirpation of the human race, and that therefore society, for its own protection, thought it necessary to have recourse to the strongest possible measures, in order to stop the mischief."—p. 107.

Though your evidence in this was false as to the Albigenses, as you well know—for you know they were men whose only guilt consisted in their hostility to Romish superstition—but, granting your evidence true, see what the truth of your evidence demonstrates.

This law, which you say was enacted against those who "threatened the existence of society," you have set into force against the unoffending Protestants of Ireland.

This law, which you swore society was justified in enacting against monsters, who "aimed at the extirpation of the human race," you have dared to set up as the law by which you and your brethren, on the Papal bench, are bound to purge your dioceses of heretics. Your pretence of the enormity of the guilt of the Albigenses enhances, in proportion, the dark atrocity of your own—for, when, to palliate the bitter cruelty of the law, you attempt to blacken the character of the men against whom you say it was necessary to enact such a statute—you acknowledge the full ferocity of that law. Doctor Doyle confesses and dilates on it—he tells us it is a law to "drench our streets and our fields in blood"—and you do this to lull the nation into full security, that it was impossible you could hold principles, which you confessed to be of such deep and unrelenting persecution. But, the moment you attain the end of your impostures and your oaths, you put the identical law of persecution into operation, and set it up as a standard of episcopal duty, for yourself and your brethren, to exterminate out of your dioceses your Protestant fellow-subjects.

What had the Protestants committed against you? They had received your evidence—they had believed your oaths—they had granted you power on the faith of your veracity in abjuring the laws of your intolerant and persecuting superstition; but the first use you make of their confidence and their concession, is to put in force for their extermination the very laws you had forsworn. If other Papal bishops had done it—if you had been merely like the bishops of the other provinces, a passive partner in the deed—there had been a shade less dark in the com-

plexion of your guilt; but that you and Doctor Doyle—the very men who had abjured these laws—evading, renouncing, denying even their existence on your oaths—that you should be the very men to set them up in your diocesses as the authority on which you are to exterminate the Protestants of Ireland, leaves nothing for human imagination to deepen the colour of such deliberate, black, ingrained, infernal perfidy.

Comment, Sir, on these facts I consider quite unnecessary.

I have only to request that the editors of all papers, who maintain the Protestant cause, will insert this in their journals.

I request that all Protestants who can retain this letter will keep it, and lay it up as a subject of deep future interest to themselves and their country.

I intreat my Roman Catholic countrymen to take and read these facts, and to ask their own consciences is this the religion of Christ, or can it stand before his judgment seat, and be recognised as that of his church?

To you I have nothing to say, except to warn you to flee from the wrath to come.

If this statement is false, disprove it—if true, confess it by your silence.

But, O! before your gray hairs are brought in the terror of conscience to the grave, look unto Jesus that you may be saved; renounce masses, penances, saints, all vain refuges, and lying idols: these cannot save you—Christ is a refuge for the very chief of sinners—"though your sins be as scarlet, they shall be as white as snow." Though you had exterminated all the Protestants of Ireland, the blood of Jesus could cleanse you. Manasseh filled Jerusalem with blood, yet he found pardon from God. The Lord Jesus prayed for those who embrued their hands in his own blood. O, look to him for mercy—and may God Almighty awaken, enlighten, quicken, save, and deliver your poor soul from such a system of cruelty, perjury, misery, and perdition, is the earnest prayer of a faithful friend to the Roman Catholics of Ireland.

R. J. M'GHEE.

THE BRITISH EMPIRE
THE ONLY ONE IN EUROPE,
NOW OPEN TO THE
LAWS OF THE PAPACY.

CHAPTER VIII.

Since the second edition of this work was put into the press, the writer has obtained a document of the existence of which he had not been aware, which renders the facts in this book doubly important to the inhabitants of this empire. It is the "REPORT FROM THE SELECT COMMITTEE APPOINTED, TO REPORT THE NATURE AND SUBSTANCE OF THE LAWS AND ORDINANCES EXISTING IN FOREIGN STATES, RESPECTING THE REGULATION OF THEIR ROMAN CATHOLIC SUBJECTS IN ECCLESIASTICAL MATTERS, AND THEIR INTERCOURSE WITH THE SEE OF ROME, OR ANY OTHER FOREIGN ECCLESIASTICAL JURISDICTION, WITH AN APPENDIX, ordered to be printed by the House of Commons, 25th June, 1816."

The importance of this document is to be determined by the simple perusal of the authoritative facts stated in it, and by a comparison of the other states of Europe, in reference to the Papal power, with the present condition of this empire, as exemplified in the preceding statements in this volume. Before, however, the reports of the different states of Europe are considered, there is one very singular fact discovered in this volume, both to prove the extraordinary ignorance of the very best informed of British statesmen as to the real nature of Popery, and to show by what degrees, and by what a

process they have been drawn on by Papal duplicity and treachery, from one step to another, till they have actually laid their country more prostrate under the Papal power than any other country in Europe, except the very states immediately subject to the Pope.

The fact is this—it has been always trumped up by the Papacy and its advocates, as a proof that they do not hold the principles of treachery and persecution, which they have been now so signally demonstrated to hold and inculcate, that Mr. Pitt sent in 1788 to the foreign universities questions to be answered, and in the answers to which those universities so expressly denied the tenets imputed to them.

To those acquainted with Popery, it always appeared that the very idea of sending any questions to a Popish university, and of expecting that they could send any answers which would militate against their own political interests was entirely absurd. It could only be accounted for on two grounds—first, the honest unsuspecting integrity, or rather simplicity of a Protestant British statesman, who could not suspect a system of fraud and villainy in others, which was abhorrent from his own mind and all the principles of his religion—and secondly, that he was totally unacquainted with the real tenets of the Papal apostacy, when he conceived that truth on any subject contrary to their interests, could possibly be extracted from them. And when the questions which Mr. Pitt was supposed to have sent, were glanced over by the eye of a man acquainted with Popery, they could only excite a smile at the extraordinary simple credulity of a man of such a mind as Mr. Pitt, in dreaming of this mode of ascertaining a fact in which the interests of his country were so deeply involved. But the report of the House of Commons throws a new light on this subject, and demonstrates that Mr. Pitt was the dupe of an able Popish lawyer, as subtle a Jesuit as any in the Church of Rome; and that while the name and authority of Mr. Pitt were used, and are used to this day by Popery and her advocates, the fact was, that he was led into it as a mere trick by this Popish lawyer, Charles Butler, who himself prepared the questions and sent them to the universities, and got the answers under Mr. Pitt's sanction, and thus the name and authority of this great statesman,

have been used as a cloak to cover the greatest tissue of falsehood that ever came concocted from a nest of Popish Priests ; and of which it is only necessary to mention as a specimen, that while the University of Louvaine was the loudest in her denial of her principles, and in expressions of astonishment, that Mr. Pitt should impute them to her—the theology taught in her own college at the time, and written by her own professor, was the theology of the professor Peter Dens.

No farce ever could have afforded more entertainment in a theatre, than the communication of Charles Butler to these Popish academicians, informing them that he had composed these questions, and sent them for their answers under the sanction of William Pitt. The fact is proved in this report, page 53, as follows :—

“ Lunæ, 24 die Junii, 1816.

“ Charles Butler, Esq. Barrister-at-Law, called and examined.

“ It is understood, that in the year 1788 you drew up, at the desire of the late Mr. Pitt, a case and certain queries for the purpose of taking upon them the opinions of the foreign universities ; will you state to the Committee whether you did so ?

“ Yes, I drew up that case, and the documents I now present to the Committee are the original answers received from those universities.”

Here ends the examination. The fact speaks a volume.

We now proceed to consider the objects to which this Committee directed their inquiries, and what was the result of their labours ? Their object is stated, Report, p. 4.

The object of the Committee, as they themselves lay it down, has been “ strictly to investigate and report facts, as they appeared to be substantiated by documents, or other admissible testimony, in order to present to the house, as distinctly as their materials would allow, a view of that system of polity, which under different shades of variation, appears to obtain in the various states of Europe, with respect to ecclesiastical regulation, as it refers to their subjects of the Roman Catholic communion and their intercourse with the See of Rome.”

The Committee have chiefly directed their attention to two objects :—

1st, The appointment or election of the Roman Catholic clergy, and principally those of the Episcopal order.

2ndly, The restraints imposed upon the intromission of Papal rescripts by submitting them to the inspection of the civil government, previous to their publication—a right exercised in various countries under the name of the “*Regium Exequatur*,” the “*Placitum Regium*,” or some similar appellation. With this they have joined the Appellate Jurisdiction, or “*Recursus ad Principem*,” exercised by the supreme secular magistrate in cases where the ecclesiastical judges have exceeded the proper limits of their authority.

Under a third head they have included such other matters of ecclesiastical regulation, as do not immediately fall within either of the preceding divisions.

It is perfectly clear from this, that the object of this Committee in their inquiry as to foreign states, bears directly on the very facts at present existing in this empire, and that we shall have in their report a direct comparison instituted between the powers of the Papal see, as exercised in the Continental states and in this country; and we shall proceed to make extracts from their report, and point out the coincidences or differences as they appear on the face of the report. The first extracts are from

THE EMPIRE OF AUSTRIA, INCLUDING BOHEMIA AND HUNGARY.

ON FIRST HEAD,

The Austrian Bishops are nominated or appointed by the Emperor, which appointment is in lieu of the election or postulation of the chapters of their respective cathedrals, and has the same effect; the Papal confirmation being afterwards obtained through the Austrian minister at Rome. To this mode of election the Archbishop of *Olmütz* forms the sole exception, the right of choosing him vesting entirely in the chapter of his see.

As King of *Hungary*, the Emperor has the sole right of appointing, not only the Archbishops and Bishops, both of the *Latin* and *Greek* Church, but also titular

Bishops and prelates for those chapters and monasteries in the *Turkish* dominions, which once formed a part of that kingdom. In *Hungary*, all Bishops appointed by the sovereign, immediately perform every part of their functions which relate to jurisdiction, before they have been confirmed by the Pope.

ON SECOND HEAD.

The foundation upon which the "*Placitum Regium*, or *Exequatur*, is raised as the great barrier of the state against the encroachments of the Papal see.

The *Placitum Regium*, as admitted in *Austria*, is "the right of requiring that all ecclesiastical statutes and ordinances be submitted to the state before their publication, and of prohibiting their promulgation whenever they are found to relate to objects not essential to the legitimate ends of the church, or obnoxious to the interests of the state. And this right extends not merely to rescripts or regulations of discipline, but to those which are dogmatical, as something might be added to them in the mode of their publication or penal sanction, which is not a point of doctrine."

In execution of this power, it is provided by the Austrian laws, "That all Papal rescripts, as well originals as authenticated copies, are to be laid before the provincial government, and afterwards submitted to the supreme tribunal, along with the opinion of the Attorney-general, and of the provincial government. That this is to be observed not only with regard to newly emitted bulls, briefs, or other regulations of the Pope, but also with regard to Papal rescripts of former times, at whatever period they may have been issued; so that whoever desires to make use of them is bound to obtain the imperial *placet*."

That "the Bulls already admitted have force of law only, as long as nothing is prescribed to the contrary by any recent enactment of the state." That "nothing is exempt from this law but absolutions granted by the Roman *Penitentiary*, whenever they concern conscience only—when the case admits of no delay, or when the reputation of any one is in danger."

That "no person is allowed to apply for an indult from the Pope, for the celebration of any new festival, or for any new act of devotion, without permission from the Emperor."

That "Bishops are likewise bound to submit their pastoral and circular letters (whether they relate to the whole diocese, or to any part of it, or whether the clergy only, or all the faithful, are obliged to perform, or to abstain from any thing in consequence of them) to the inspection and approbation of the provincial civil government before they are promulgated."

That "Ecclesiastical censures have no civil effect, but what is connected with them by the express or tacit will of the Emperor. Hence, with regard to the civil effect attached to Ecclesiastical censures by the common law, no Austrian subject can be excommunicated without the Emperor's consent; and to that end, the motive of the excommunication is previously to be discussed by an equal number of ecclesiastical and civil commissaries, but the sentence itself is to be pronounced by the ordinary, and laid before his Majesty, previous to its publication, to be confirmed by his imperial *placet*."

In the like manner, "those who have the cure of souls are not allowed to inflict any external and public punishments upon penitents, by their own authority, and without the knowledge and consent of the provincial government."

That "though Bishops may visit slight offences of the clergy, which incur no civil punishment, with some temporal chastisement of a gentle nature, such as a moderate confinement and fasting, yet it is only in consequence of their having a license to do so from the Emperor."

The Austrian Government persists in the resolution of "not permitting the publication of any Papal rescripts or pastorals, from any foreign Bishops, without the application of the *Regium Placitum*; and that the edict on this head has been renewed, as the congregation *Della Riforma* was desirous to revise certain *ultramontane* claims."

Such are the statements as to Austria, extracted from this report, and we now entreat a simple comparison of this Papal empire with the actual state of Great Britain.

First, with respect to the appointment of the Popish Bishops, we see it entirely vested in the Emperor, who takes care that no man disaffected to his government shall ever be placed in any see.

While in England, though it is plain from the letters of Quarantotti, in 1814, and Cardinal Litta, in 1815, to Poynder, the Vicar Apostolic in London, that the Pope would willingly have granted the British Sovereign a veto on the appointment of Bishops. Yet we see the Popish Bishops all refused to allow the Protestant Sovereign in these realms not the same privilege that the Emperor of Austria has, but even the right of affording a negative protection to the Protestant institutions of this country from that despotism, against which, even in a Papal state, the Government feels it necessary to guard.

But if Austria is protected from the encroachments of the Papal power on the first head, as to the appointment of Bishops, how much more is she protected on the second, the restraints imposed on the publication of Papal Decretals.

No Ecclesiastical Statutes, or ordinances of any kind, are permitted to be published till they are inspected by the government; and their publication is strictly prohibited if they are "found to relate to objects not essential to the legitimate ends of the Church, or obnoxious to the interests of the state; and this right extends not merely to rescripts or regulations of discipline but to those also which are dogmatical, as something might be added to them in their mode of publication or penal sanction, which is not a point of doctrine."

Now compare this with the facts stated in this volume, and with the documents now lodged in the universities. There are the statutes of these Papal traitors, the Popish Bishops of Leinster, secretly concocted in their synod, in which they pass the sentence of excommunication against their Protestant Sovereign and Protestant fellow-subjects of every rank and denomination; they distribute these statutes secretly among those Priests, whom that Sovereign and those Protestant fellow-subjects have the weakness and the liberality to educate, and in those statutes they compel those Priests to study a certain book, in which these Bishops themselves drill them to direct the consciences of the people; this book is kept secret for twenty-seven years, and while we are inquiring into the Papal power in foreign states, here is the secret influence of that power working on the population in our own land—corrupting them—poisoning their hearts

with the bitterest virulence against their Sovereign, and their fellow-subjects denouncing our religion to overthrow our properties to confiscation, our liberties to prison or to exile, and our lives to the slaughter, and this whenever it is expedient for the Papal church to undertake the task of carrying the sentence into execution. These are the present statutes, and the present principles, and the present books—the present living men—the documents are in our universities—there is no difficulty in the proof, except to take the trouble of consulting the documents themselves—the facts defy all refutation; and as it appears from this book, the men themselves do not dare to meet them.

But let us proceed a step farther. This regulation, that all ecclesiastical statutes and Papal rescripts, are to be submitted to government, “is to be observed not only with regard to newly emitted Bulls, briefs, or other regulations of the Pope, but also with regard to Papal rescripts of former times, at whatever period they may have been issued, so that whoever desires to make use of them, is bound to obtain the imperial *placet*.”

Now let us compare this with the state of this empire. As long as it was the policy of this accursed mystery of iniquity to keep quiet and restrain the manifestation of its power, so long it worked secretly, it worked in the dark; then when its Bishops were examined as to certain Bulls and Canons, such as the Bulla Cœnæ Domini and the 3d Canon of the 4th Lateran Council, they denied and swore through every mode of falsehood and perjury, that such decretals of their church were in force, or that they held the principles they contain. But no sooner did they gain that political power which they sought by this perjury to obtain, no sooner were the restrictions removed that prevented them from carrying their atrocious principles into operation, than they published and put in force the very laws they had forsworn, as is demonstrated in this book they put into operation in Ireland. The very laws which on their own oaths they had declared, would leave nothing quiet in even a Popish state (see p. 42), which they had declared would “upturn the foundations of society, and drench our streets and our fields in blood,” (see p. 136,) these laws the very traitors who had foresworn them put into operation, they

reduced not only the Protestants of Ireland, but still more the unfortunate Roman Catholics themselves, to a state of abject spiritual slavery, such as even in the Papal countries of the Continent they do not suffer, and they have brought the subjects of the boasted British constitution into a more pitiable and degraded condition than the meanest Papists in the Austrian dominions; they enjoy a protection which is denied to the Roman Catholics of the British empire.

Again, "the Bishops are likewise bound to submit their pastoral and circular letters to the inspection and approbation of the provincial civil government, before they are promulgated;" while here they publish, and have been permitted to publish, with impunity their Pope's Encyclicals and their own Pastoral; they have been allowed to promulgate the infidel principles of the Papal Antichrist, (for infidelity and Popery are brethren of the same father,) in which he dares to insult us in the plainest discharge of our Christian duty; and when we have formed ourselves into a society to promulgate only the pure word of our God, he dares to write to his Bishops, who circulate his letter, and their own Pastoral intimating that we are circulating "the gospel of the devil." See the Pope's Encyclical, and the Popish Bishop's address that accompanied it in the year 1824.

Again, "No Austrian subject can be excommunicated without the Emperor's consent."

Here, then, Papal traitors excommunicate by wholesale Sovereign and subjects at one blow; yea, they dare to go farther and to promulgate one of their laws, by which the excommunicated Sovereign, and those to whom the Sovereign delegates authority, are to bow at the feet of the Pope, and to be reserved exclusively for the pardon of that tyrant. See Bull, "*Pastor Bonus*."—page 210.

Again, "those who have the cure of souls, are not allowed to inflict any external and public punishments upon penitents;" while here the poor wretched Roman Catholics are obliged to undergo the most degrading public exhibition of slavery to their idolatrous taskmasters. Let Lough Derg, and all the places of pilgrimage in Ireland, and the Popish chapels within, and the stones without, marked by the knees of the poor miserable penitents, testify the penalties imposed on them by those

who turn them for salvation to those refuges of lies from the Gospel of Christ, and who know not how the sins of others are to be pardoned, for they know not where to find forgiveness of their own.

The Committee refer the House to Van Espen, as the highest authority on Canon Law on this subject, and quote from him, Appendix, No. 1, G. p. 120—132, and the Editor gladly refers to their citation of this celebrated Jurist, because the authority of Van Espen, as to the mode of publishing the Papal laws, is cited by the Editor, p. 26, 27, and the very same treatise referred to that is here quoted by the Committee of the House of Commons.

In their citation from Van Espen, p. 124, the following sound principle is laid down:—

“The necessity of a placet,” (that is, of the government’s approval of a Papal Bull) “is, however, founded upon this circumstance, that as soon as Papal Bulls are received, they become laws of the country; and it is but consonant with order, that no new law should be enacted without the authority of those by whom a country is governed.”

Here is the authority of the House of Commons appealing to the authority of this most eminent canonist, whose work is a standard of Maynooth, to confirm the whole principle on which this volume as to the Papal laws is established.

The Committee quote him as asserting the principle which I have deduced from all the other sources of Papal and canonical authority—namely, that the reception of a Bull in a country puts it into force there, and therefore the royal sanction must be stamped on it before it is received.

It is important just to quote the next passage.

Van Espen says, Ap. p. 124—

“On an attentive examination of what Catholic Sovereigns have in view, by the use of this their royal Placet; it’s only object will be found to be, to prevent any thing being introduced into their dominions, that might after plunge the state confided to their care into many misfortunes;”.....they have been always careful that nothing should be surreptitiously and obreptitiously imported into their respective states, under the pretence of reli-

gion, that might be contrary to the public welfare, disturb the peace of the church and the tranquillity of the state—be prejudicial to the discipline duly established, or detrimental to the rights of sovereigns, and to the privileges of subjects, or that might afterwards by force become oppressive to the latter.” Again,

“As the right of the Royal *Placet* has no other object than that the sovereign may guard against a precipitate publication and execution of Bulls, or rescripts of the Court of Rome, giving rise to any disturbance in the state, or tending to the oppression of his subjects, it is evident that this right belongs to sovereigns by virtue of their office and authority.”

Here we see on the very highest authority to which it is possible to appeal as a source of information, that the Sovereigns of the very Papal states are so well aware of the treachery and tyranny of the ecclesiastical power of their own religion, that to protect their governments and their own subjects from their own spiritual superiors, they are obliged to maintain this unceasing guard against the laws of the Papal tyrant, while here at this moment, in this empire of boasted liberty, that very vaunted freedom contains the principles of our overthrow and slavery, for these Papal traitors—without inquiry—without permission—without “*placet*” or “*exequatur*,” or obligation to seek for it, not only can introduce laws, but have introduced them and are working them not only without the restraint, but by the connivance, yea, by the support of the blind and infatuated government of the country, for the subversion of that government, of every Protestant institution, of every blessing of civil and religious liberty, for the slavery of the Roman Catholics, and the slaughter of the Protestants of Ireland.

If even a Papal Sovereign is compelled for his own safety, and that of his government, to protect his country from the usurpation and tyranny of a system to which he belongs himself, a system of religion which he believes to be true—a system which would not at least professedly injure him. What ought to be the vigilance of a Protestant Sovereign, and of a Protestant state in guarding against a system which is alien from all the principles of the true religion which they profess—a system which they know to be one of idolatry and supersti-

tion, a system which is in direct and avowed hostility to them, and whose greatest glory it would be to subvert every institution in the Protestant empire, for no other reason than because it was Protestant. But where is the security now for the Protestant Government, or the Protestant institutions of England against the invasion of this overwhelming tyranny? The barriers of the Protestant constitution were broken down to give it power—the only miserable substitute for them was an oath, that oath has served only to illustrate the perjury of those who took it—it has been trampled on not only in the open blaze of day, but in the face of the British Senate—in the teeth of the very men who concocted it, who professed it was a sufficient security for the Protestant Church, and the Protestant institutions of this empire. It has been trampled on with impunity, and there is not only not a barrier, but not even the shadow of a barrier remaining to protect the inhabitants of this empire from the fell invasion, the overwhelming revolution of Papal laws, intrigues, plots, perjuries, treasons, and slaughter.

Let us see what mode is prescribed by the Papal Government for its protection—if in defiance of this right of the royal *Placet* anything should be attempted by Popery. What is the remedy? See in the Appendix to the empire of Austria, p. 127.

“Wherefore if anything should be attempted against this right, for instance, if briefs or rescripts from Rome should be imported into the dominions of a Prince, and, in any way, published or executed without the previous “*placet*” of the Prince, it is the duty of the crown lawyers to proceed against such an attempted publication, or execution of Papal Bulls, and to apply to the royal courts of justice to have such an attempt rescinded, agreeably to the instructions every where given by Sovereigns to their courts, which contain special injunctions to the crown lawyers above all things to protect and defend the rights of the Sovereign, and diligently to watch over their preservation.”

But, what now is the case in this country? why, these very officers, who, in the Empire of Austria, are placed in the courts to protect the institutions of the empire, have been sometimes selected in this country as crown

lawyers, and as judges, from the very men who have violated their oaths in the British Parliament, whose very profession of religion, and whose very spiritual subjection to a foreign power, necessarily leads them to hate the laws of a Protestant state which they are sworn to administer, and to undermine the Protestant institutions which they are sworn to protect; and while the very code of Papal laws which the Papal bishops denied in every mode of asseveration and of oath, has been published by the very men who denied both the laws themselves, and the principles they contain, yet, so far from any restriction being placed upon them, the blindness and infatuation of the British Government is actually affording them every possible facility for carrying their worst principles into operation, for the dismemberment and ruin of the empire.

THE ELECTORAL ARCHBISHOPRICS OF MENTZ, TREVES, COLOGNE, AND SALTZBURGH.

These governments form the next item of the report of the Committee, and it is stated of them, that in the "month of August, 1786, a congress was held in the Baths of Embs, by all the ecclesiastical electors in conjunction with the Prince, Archbishop of Saltzburgh. At this congress, twenty three articles of regulation, recognizing the independence of the Church of Germany, with reference to the usurpations of the Court of Rome, were drawn up and ratified."

"Those resolutions state, that his Imperial Majesty has engaged himself to the Episcopacy of the German Church, not only to maintain their episcopal rights in their several dioceses, but to take measures for reinstating the bishops in the privileges which they may have lost by unwarrantable usurpation; and that he has caused it to be intimated to the holy see, that he would never allow the archbishops and bishops to be disturbed in the exercise of their diocesan rights." Report, p. 11.

Now let us for a moment, compare this authentic fact of the necessary protection against Papal tyranny, to

which these archbishops, themselves bishops of the Papacy, were obliged to resort under the protection of the Emperor of Germany, with authentic facts occurring this moment within the vaunted precincts of the British empire. It must be premised, that the Bulla Cœnæ Domini is not permitted to be published in Germany, that the archbishop of Mentz refused to publish that infamous decretal. See Appendix, p. 123. Yet that Bull is published in this country, and in this country a Roman Catholic bishop, Dr. O'Finan, because in contravention of that Bull; he dared, as a British subject, to appeal to a court of British law, he was driven from his bishoprick, and compelled to go to a foreign land. Let the reader turn back to p. 56, and see the exhibition of Papal tyranny there presented to him by Dr. M'Hale's confession—a confession that produced a great sensation in the court; but the Papal tyrant can act on it, and drive a poor old man who was not traitor enough to satisfy this foreign despot, from his office and his country, and yet no sensation is produced in the nation by such execution of Papal laws, in the very face of the British government, nor is there one law in England to protect him.

Let us look again to another instance, and see a Romish priest, Dr. Mulholland, deprived and driven from his parish; and when he appeals to the British Parliament for protection, a Papal slave in the House of Commons, who boasts of being a defender of civil and religious liberty gives him his advice and opinion, to submit himself to his foreign master, the Pope, and expect no protection nor redress from the boasted British constitution. A poor Popish Priest or a Popish Bishop, has not, and can have no safety from the tyranny of the Pope in England or Ireland, and he must in his turn carry out this tyranny to the utmost extent that spiritual despotism can go, to enforce temporal submission over the whole Roman Catholic population—he must redeem himself from the penalties and persecution of a slave, by discharging over his flock the office of a traitor to his Sovereign, and a tyrant to the people. We shall now proceed to the third section in this report.

THE STATES OF ITALY.

THE MILANESE AND AUSTRIAN LOMBARDY.

To these territories, the laws of the Austrian dominions on the subject of the Papacy are extended.

The Archbishopric of Milan, the Bishoprics of Pavia, Cremona, Lodi, and Como, are filled by the Emperor. All Bulls must be submitted to the royal inspection to see that they are purely dogmatical. But the point which it is of the greatest moment at present to consider, is the law relating to monasteries, and the Bull *Unigenitus*. It is found in the report, p. 14, as follows:—

That “all monasteries were rendered so entirely independent of any foreign jurisdiction, that the law of *Lombardy* only allowed the provincials, or heads of national congregations, who might have been newly elected, to apprise the *General of the Order* of their election, by a simple letter of notification, under a *loose seal*, which letter was to be laid before the government, and if it were found conformable to its regulations, the government was to send it to the Imperial Minister at *Rome*, and the answer of the *General* was to be received in like manner; and if any thing of consequence occurred on such an occasion, the government was to inform the Chancellor of it. Indeed the *Generals of such of the orders*, which were not suppressed, as were allowed to have Generals at all, were to be *nominated* by the Archbishop of *Vienne*; for the *first class of monks*, for life; and for the *second*, for seven years; the *third* not being allowed to have a General, and the fourth being entirely suppressed.”

Now let this be compared with the state of monasteries in the British empire. There is not one shadow of restriction on their erection—their internal regulation or discipline—their interference with the population of the country—the election of their superiors or the intercourse with Rome. The General of every single order of monks in the British empire resides at Rome, to receive his orders directly from the Pope and the College De Propaganda Fide. They may receive what communications, or transmit what orders they please, not only without the inspection of Government, but

without any restriction on them, more than on any private letter; and indeed to shew not only the utterly unprotected state of the British dominions, but the total ignorance of the best British statesmen, as to Popery, and the perfect puerility of their legislation on the subject, it is only necessary to recur to the sources of information with which they ought to be acquainted, and the lamentable want of acquaintance with them which they have exhibited in the state to which they have reduced this empire, in breaking down the barriers of her Protestant constitution, and the silly and contemptible means of defence which they have attempted to substitute.

And first. It was not too much to expect that the framers and supporters of the Bill of 1829—including both all the present Government, and the present leaders, and many adherents of the Conservative party, should have been acquainted with these documents in the Report of the Committee of 1816—that they should at least have known the precautions which the very Papal states themselves have been compelled to take against the Pope's power, and as here, for example, against the encroachments of the monks.

It was not too much to expect that they should have known what was the state of the monastic discipline in this empire, as given in the Report of the Commissioners of Education, in 1826; in which, in the Appendix to their Eighth Report, from p. 168 to 171, such a description is given of the state of absolute despotism exercised over the monks, as might teach a lesson to the Legislature of a Protestant state, before they would prostrate the liberties of their country under the feet of Papal tyranny.

They might have seen there, that if the superior of a convent chooses to annul the oath of a monk he can do so. If he chooses to command him to go to China, he must go. If to perform the journey over land—barefoot, without taking a farthing of money to pay his way, it must be done. If to take any message, of whatever sort it be, to Rome, he must take it—in short, whatever tyranny can command, or slavery perform, is the law of the monastic orders from the superior of every monastery to his subjects, and he again must submit, with equal subjection, to his General, who lives at Rome. So

that no commander of an army—no admiral of a fleet, had ever such unlimited, because such undefined and absolute authority, as the Pope has over every monastery in the British empire; and no aid-du-camp ever galloped more freely through a field with orders, than the emissaries of the Pope can transport his commands through every corner of our Sovereign's dominions.

Now with these facts in parliamentary documents, and with the experience and example even of the Papal states themselves before their eyes, how did they proceed to legislate for this once Protestant state? In that act that prostrated the liberties and the religion of England, the fatal bill of 1829, in the 28th section we find the following clause:—

“Sect. XXVIII. And whereas Jesuits and members of other religious orders, communities, or societies, of the Church of Rome, bound by monastic or religious vows, are resident within the United Kingdom: and it is expedient to make provision for the gradual suppression and final prohibition of the same therein, be it therefore enacted, That every Jesuit and every member of any other religious order, community, or society of the Church of Rome, bound by monastic or religious vows, who at the time of the commencement of this act shall be within the United Kingdom, shall, within six calendar months after the commencement of this act, deliver to the Clerk of the Peace of the county or place where such persons shall reside, or to his deputy, a notice or statement in the form, and containing the particulars required to be set forth in the schedule to this act annexed.” The act then provides that this is to be enrolled and registered in the records of the county, and a copy sent to the Lord Lieutenant's Secretary; and any person failing to do this, is to be liable to a fine of fifty pounds a month for his neglect. Then it proceeds—

“Sect. XXIX. And be it further enacted, That if any Jesuit or member of any such religious order, community, or society, as aforesaid, shall, after the commencement of this act, come into this realm, he shall be deemed and taken to be guilty of a misdemeanor, and being thereof lawfully convicted, shall be sentenced and ordered to be banished from the United Kingdom, for the term of his natural life.”

Then a provision is made, Sect. XXX., that natural born subjects, being Jesuits, may return into the kingdom and be registered; and Sect. XXXI., that one of the principal Secretaries of State may grant licenses to Jesuits to come into the kingdom, to be allowed to remain for a period not exceeding six months, &c. &c.

Then it is enacted, that in case any Jesuit or other member of religious order, shall admit a man to his order, by administering to him an oath, he shall be punished by fine and imprisonment, and the person so taking the oath and admitted to the order, shall be banished for life.

Let it be remembered, these are extracts from an Act of Parliament, which professes to "make provision for the gradual suppression, and final prohibition" of the orders of the Jesuits and other monastic orders; and let us just ask this question—Is there on the records of the British legislature a single law more absurd in its enactment, or more totally worthless and contemptible in its operation?

If England were like the Continental countries, where every man that enters must have a passport, and where a system of universal espionage almost precludes the possibility of a man hostile to the government, finding his way among the population, then perhaps some little effort might be made to preserve the provisions of such an act as this.

But the very principle of an act to increase the political power of Popery, or yet to place restrictions on her religious observances and orders, is in itself such an anomaly in legislation, that if it did not threaten the very existence of our best and dearest interests, as a nation, it might excite a smile at the weakness, the credulity, and the ignorance it exhibits.

How could it prevent the influx of Jesuits into England? Were all the ships that reached her shore to perform quarantine till the revenue officers had ascertained that there were no contraband Jesuits on board? Was it to be expected or believed that men would make a return of their existence in the kingdom, whose very profession is a system of concealment, hypocrisy, and falsehood?

Let the returns to be made to the clerks of the peace

within six months after this act, be produced; let the number of applications to the Secretaries of State be exhibited; let the returns of the licenses granted by them to Jesuits, which, by the 28th section of the act, were to be annually laid before Parliament; let these be shown to the nation. The thing is utterly absurd. There never was a greater burlesque on legislation, than the provisions of this act considered as a law, unless it be that the impotency of the executive even to attempt the enforcement of it, has stamped the broadest seal of folly on its enactment. In fact, every provision of the act has been as effectually trodden on, as the oath which it prescribed has been just the consummate demonstration of the ignorance and folly of Protestants, and the perjury and power of Popery. What are the facts of the case since its enactment? That the Protestant Church, which it affected to protect, has been persecuted and crushed; that the oath by which it professed to restrain Popery, has been but the pretext for perjury both in the House of Commons and out of the House of Commons; that the monastic orders which it affected to suppress, have been multiplied, not only in Ireland, but in the heart of England; that the Jesuits whom it affected to exclude, have poured like a flood into the kingdom; that instead of the executive carrying the laws into effect against them, the very royal sanction and authority has been procured for their colleges. Their chapels have been erected; they have purchased estates; they have set on foot an institute for propagating the faith through the empire; and, as if to show that they not only violate with impunity, but laugh with scorn at the laws of England, they have published an address from this very institute for propagating the faith, in which it is declared that the Pope has directly appealed to the General of the Jesuits, to take it under his especial care—so that the very body of men whom this act professed to prohibit and suppress, are the very body who are not only working with energy and effect, unresisted and undisturbed, but countenanced and encouraged for the subversion of our Protestant Church, our Protestant institutions, all the blessings of civil and religious liberty, and the very foundations of the British empire. So that it is clear the very states of Italy, that are sub-

jected to the empire of Austria, the very institutions of papal Lombardy itself, are more protected from the power of these traitors by profession, than the boasted dominions of the British empire; for not only have they free scope through all the interior, but they have license of unceasing communications with Rome. So that, in fact, while the folly and ignorance of British statesmen are bartering the foreign and domestic institutions and interests of their country, the Pope is issuing his orders to his agents, erecting his arsenals and fortifications, transmitting his supplies, and establishing his accursed domination through the length and breadth of the British dominions.

But if we are reduced to such a state by the folly of our statesmen, with respect to the monastic orders, what shall we say of the Bulls? Here, in these Italian states, where fatal experience had taught the government the fell intrigues and tyranny of the ecclesiastical power, let us see how they have acted with reference to a particular Bull, the Bull *Unigenitus*. We see in the Report, page 14, in the sentence following the one last quoted, "That it was strictly prohibited to any person to dispute in future either *viva voce*, or in writing, for or against the propositions condemned in the well known bull *Unigenitus*—professors of theology being directed to confine themselves to give their pupils the necessary information concerning the existence and the contents of the said bull, without proposing any *thesis* or controversial arguments or disputations concerning it."

Now what is the state of this empire with reference to that bull? It is clear, from the extracts given from it, page 217—220, that it denounces with an appeal to the penalties to be inflicted by the secular arm, the very fundamental principles of the Protestant faith, as well as all right of appeal to the sacred Scriptures; that it sets up the power of the Papacy to inflict the penalty of excommunication, without appeal or escape, whether it be just or unjust, which gives the unlimited power of the application of spiritual authority to temporal purposes. Dr. Murray admitted in his evidence that this bull was in force in this empire in 1826. It was published with

the rest of their Papal code in 1832; and so far from the same restraints being laid on this bull here, which are laid on it in Lombardy, if any man dares to profess an opposition to it, he is deprived of the sacraments, and reserved to the Pope, under the provisions of the *Bulla Cœnæ Domini*. So that this bull, from the tyranny of which the very Roman Catholics in Lombardy are delivered, is enforced by their Papal tyrants and taskmasters, their bishops, in this country, to deprive them of the right of any appeal to the word of God—to train them in hatred to Protestant principles—and to ripen them for sedition against the Protestant government, whenever it may be expedient for the church to use her right to overthrow it.

THE VENETIAN STATES.

If we look to the report of the Venetian States, we shall see the miserable contrast which this country presents in comparison to them. We see Report, p. 15:—

“So long since as the year 1483, the Council of Ten ordered all *Bulls* from *Rome* to be sent to the Inquisitors of State without the seals being broken.”

“By more recent decrees of the Council of the *Pregadi of Venice*, in 1745, made to renew and confirm all the ancient laws on the subject, it is not lawful for any one, under any pretence whatever, “to execute any *Bull, Patent, Brief, Rescript, Citation, Monitory, or General Letter*, of whatsoever nature it may be, that came from abroad, if it be not first laid before the College of Senators, to be examined and licensed; under the penalty of the nullity of the execution, and of such punishment as the quality of the offender, and the magnitude of the transgression shall deserve.”

Let this fact be compared with the state of the British empire at this moment—let any man compare the facts stated in this volume with those now set forth as to the Venetian States, and see to what a pass the boasted British constitution is reduced by the accession of papal power. The simple fact is, that Popery has availed herself of the extraordinary privileges of British freedom, which she could not find open to her in any other part of Europe, to introduce surreptitiously her own base and

atrocious principles of tyranny and domination ; so that the liberties of England are likely to end in a liberty for plots of Papal treason, and for the introduction of Papal revolution, or establishment of Papal despotism.

TUSCANY.

Let us now proceed to consider the report of this State, and we shall see the check placed on the Papal power there. Let us look to the controul over the appointment of bishops.

“ That there is no example in *Tuscany* of any appointment to *Bishopricks* having taken place in favour of a person other than the one thus designated, and recommended by the sovereign ; and if difficulties have been sometimes raised to it, rather than recognise or accept of any other bishop, the see has been left vacant, until the differences have been ultimately arranged, without detriment to the original right of sovereign presentation.”

It is tolerably clear that no such gentlemen as Dr. Murray, or Dr. Doyle, or Dr. M'Hale would be permitted to set up their episcopal domination in Tuscany ; and we have only just to reverse the very words of the extract, to see the miserable state of this empire, as contrasted with it.

There is no example in the British dominions of any appointment to bishopricks having taken place in favour of any person other than the person marked out and designated by the Pope, over which appointment the sovereign has no controul ; and the greater enemy such bishop is to Protestants, the greater traitor to his sovereign, and the greater slave to his Italian master, the more likely is he to be appointed to the office of a Papal bishop, within the British territories.

This is the fact of the case ; and when we find the British nation, building and endowing colleges for the education of these Papal bishops ; and when we find British statesmen giving the public money to pay such bishops so appointed by the Pope, sent out to corrupt, to sow the seeds of treason in, and to alienate the British colonies from their lawful sovereign—it seems as if a judicial blindness were sent by God, for the dementation and destruction of the British empire.

Let us now look to the Bulls in this State, and see how they are regulated. This is as follows. Rep. p. 16:—

“2d. On the *Regium Exequatur*, the official document on the *ecclesiastical jurisdiction* of the Grand Dukes of *Tuscany*, which was officially communicated to the British minister at that court, distinctly enforces ‘the necessity of the *Exequatur*, which has always been the hinge on which have turned the sovereign rights, and has consequently been recognised under the *Medicean* government, as well as under that of *Austria*, in the territory of the *Grand Duchy of Tuscany*; nor has any objection ever been raised against this maxim, which has been preserved with so much jealousy, and observed in reference to acts derived from foreign powers, and more especially from the *court of Rome*.’

“Every *Bull, Brief, Ordinance, &c.*, is accordingly still subject to the *Regium Exequatur*, except those which have no influence on the civil state, but emanating from the Roman *penitentiary*, interest only the conscience of individuals.”

Let this be compared with the preceding Bulls in this volume, published in defiance of all their oaths, by the Popish bishops of Ireland. The very Bulls which they swore they had not received, and would never receive, because they were in collision with the laws of our country, the canons which they declared would “upturn the foundations of society, and drench our streets and our fields with blood;” and let the permission given in *Tuscany* for reference to the penitentiary at Rome, in cases of conscience, be compared with the Bull *Pastor Bonus* in this volume, which grants dispensations for every possible crime, how infamous and atrocious soever, public or private, which thus affords spiritual license for the crimes that are inculcated by this “Mystery of iniquity.”

But there is something even yet still more important in the state of *Tuscany*. It is ordained as per Report, page 17, as follows:—

That “the Bishops were ordered to communicate their triennial reports to the Grand Duke, before they were sent to Rome;” and that “whenever they wanted to hold an ordination, they were required first to send

in accounts of all that were to be ordained, to obtain the *royal exequatur*." That "the regular clergy were to study theology from books permitted by the sovereign."

Here is a fact to contrast with the state of this miserable country as to Popery. So far from the Papal bishops communicating their reports to Rome to our government, they are sworn to visit Rome and make reports to the Pope themselves; and the whole state of this empire is laid open to that Italian usurper, with a much greater accuracy than the Secretary of the Home Department ever dreamt of; and the information is transmitted, and the orders received for the whole internal government of this country by the Pope and his college, and there is no possible means of preventing this, through the folly of England, by any existing law; and now the Pope has got a college at Rome, for training Irish students—that is, for educating a set of his slaves in the basest principles of treason and villiany, and sending them over ready trained to invade our laws, to undermine our liberties, to put down our Church and all Protestantism in the land, to upturn the foundations of society, and to drench our streets and our fields with blood.

But let us look farther. The clergy cannot be ordained without their names being submitted to the government, and they are not permitted "to study theology, except from books permitted by the sovereign."

Let us compare this first with the system permitted at Maynooth—the set of standards of that college, full of obscenity, perjury, treachery, intolerance, persecution, sedition, and treason. Then let us compare this with the secret standard by which the Bishops have directed not only the priests, but the unfortunate people, for so many years. Let us compare it with the infamous Rhemish notes which they have secretly circulated as the infallible interpretation of their church, among the population of Ireland; then with the code of papal laws they have introduced and put in force, as detailed in this volume, and we shall see that the provisions for the security of the British government, and the stability of the British throne are actually nothing compared with those which the common sense, the common information, and common prudence of a Papal government has provided for the safety of the Grand Dukedom of Tuscany.

THE KINGDOM OF NAPLES AND THE TWO SICILIES.

We come next to Naples and the two Sicilies, and it appears, that in the year 1816, when the Report of the Committee of the House of Commons was made, the Papal See, and the Neapolitan Government were, at that time, contending as to the appointment of bishops; but, with regard to Sicily, the report is perfectly conclusive; it states, p. 18.

“With respect however to the island of Sicily, in which the authority of the Pope is much more limited than in Naples; it appears from official papers transmitted to the foreign office, by his Majesty’s Minister, at the Court of Naples, that, ‘the *nomination of all the bishopricks* is exclusively in the *crown*, and that the kings of Sicily not only appoint constantly to all the benefices originally endowed by the kings, as royal patrons, but also, during the vacancy of episcopal sees, to all other benefices, which would have been at the disposition of the bishops; and thus, by virtue of the right termed *Royal* or the ‘*Regale*.’”

With reference to the publication of Bulls, in both Naples and Sicily, the report is perfectly clear, it states as follows, p. 18, 19.

“With regard to the *Regium Exequatur*, as exercised in Naples, its nature and antiquity are very fully explained by Giannone, in his history of the kingdom of Naples, the 3rd, 4th, 5th and 6th Chapters of the thirty-third book of which, being particularly adverted to in the official dispatch. Your Committee have thought it advisable to introduce in the appendix. Giannone states, that at the time he wrote “no Bull, Brief, Rescript, or Decree, or any other Writ whatsoever, that comes from Rome, was exempted from it; and even the Bulls of Jubilees and Indulgences must have it.”

“As to the present practice, Mr. A’Court, the British minister, in his dispatch, says, “I have the authority of the Secretary of State for assuring your Lordship, that no Bull, Rescript, or Dispensation, has ever been acted upon in the kingdom of Naples, without previously receiving the *Regium Exequatur*. These papers are always officially sent by the Secretary of State to the Procura-

tore Generale, not only for his signature, but also for his approbation on the part and behalf of his Majesty."

So much for Naples, and as to Sicily, the Committee state on the authority of Lord William Bentick, then accredited to the court of Palermo. Rep. p. 19.

"That the right of *Exequatur* has not only been exercised by the king for many years, but by a royal dispatch of the 26th of February, 1779, (a copy of which was enclosed in his Lordship's letter, and is now inserted in the appendix to this report)—this right was extended to the prevention of any of his subjects applying to the holy see for briefs or dispensations, without the previous consent of his Majesty; and this regulation is extended to all monastic orders in points of government, and has ever since been adhered to and acted upon."

Thus it is plain that all the preceding observations, as to the restrictions laid on the Papal power, in the other nations of the Continent, as contrasted with the unbridled license which it obtains in this fallen empire, apply with equal force to the kingdoms of Naples and the Sicilies. But there are extracts from the appendix of great importance which shall be given in their place, and which will throw still greater light on the state of the British empire.

THE STATES OF THE KING OF SARDINIA, PIEDMONT AND SAVOY.

The Committee make their report on this subject from the memoir given by the British minister at Turin, and they give lengthened extracts from documents in their appendix. The facts in their report, p. 20, are these—

"1st. This memoir seems then, in the first place, to establish the absolute nomination by the king "to bishopricks, and the great church benefices;" it is proper, however to observe, that this right as exercised in these states, is not assumed as an inherent prerogative of the crown, but "in virtue of a Brief from Pope Nicholas the 5th, of 1451, by which the Sovereign had the privilege of naming to all the Archbishopricks and Abbeys existing in his states; and also, that no living should be granted to persons not subjects of his Majesty or agreeable to him."

"2nd. The second point is, "the complete recognition and exercise of the *Regium Exequatur*," which, in Sardinia, consists in this;—that, "no Bull, Brief, or Rescript from Rome, or any other country, with reference to the external forum, or in the least connected with the external polity of the church, is to be published or executed, without having been previously presented to the supreme magistrate, who, taking where it is necessary, the commands of the sovereign on the subject, either keeps them back, or by means of letters or otherwise, permits their being executed."

There is another fact stated, (Report, p. 21,) which is of no small importance to mark the independence which the Sardinian government asserts against Papal tyranny, namely, "that the very book containing the list of prohibited books, that is, the *Index Expurgatorius* is itself prohibited at Piedmont."

What a melancholy contrast does this present to the state of this once faithful country, in which, so far from the *Index Expurgatorius* being excluded, the British government has lent its authority to carry into execution the very worst part of that book, namely, the 4th Rule of that Index, and has, according to the spirit and principle of that anti-christian rule, prohibited the Holy Scriptures from being the standard of instruction in the National Schools of Ireland. Such is the blindness and guilt of Protestants, and such the fell power and influence of the Papacy in this country.

THE KINGDOM OF FRANCE, AND THE LIBERTIES OF THE GALLICAN CHURCH.

It is almost unnecessary to make any extracts from the Report of this kingdom, for the very heading of the Report manifests that France has not only taken care to protect herself from the encroachment of the Ecclesiastical power, as much as many other Papal states, but even more than others, as she claims some liberties peculiar to herself. The Report refers at large to these in the Appendix, in which are to be found copious extracts from Pithou's History of the Regulations of the Gallican Church, and other documents, see Report,

p. 21-26, and Appendix, p. 255-305. It is not the object of this work, to give a history of the state of the European countries, as given in the Report, but to shew that the regulations, even of the most enslaved Papal state, if it is not entirely under the Pope's own immediate dominion, is protected from the invasion of the Papal Ecclesiastical power, better than the British Empire, since 1829; and even in many particulars before that period. The Gallican Church being the most protected of the Papal states, is therefore the least useful in the illustration of this principle.

In France, the nomination to Bishopricks, and all Ecclesiastical benefices, is vested in the sovereign; without his nomination, all are void; (Report, p. 22.) and it is not necessary to add, that the same vigilance that protects other Papal states, is exercised by the French government to guard against the laws of the Papacy.

A brief extract from the Report will shew the state of this kingdom after adverting to the Liberties of the Gallican Church, under the ancient Regime, and shewing from an edict of Louis XI. A. D. 1475, "that any Bulls, Letters, or Writings coming from Rome, are to be examined on the frontiers to see whether they contain anything against the rights of the kingdom, and the liberties of the Gallican Church." p. 24. The Report shows that, "the revolutionary governments appear to have been equally attentive, and guarded against the possibility of encroachment from the Court of Rome," so that in the maddest rage of revolutionary liberty, they were not so ignorant or so insane as to leave the nation open to the invasion of Papal tyranny, as the British empire has been left by her statesmen. The Report says, p. 25,

"On the 9th of June, 1791, the national assembly decreed that "no Brief, Decree, Bull, or Constitution of the Court of Rome shall be printed, posted, published, or executed, if they are not presented to the legislative body and approved, their execution, sanctioned by the king, and promulgated in the forms prescribed by the law." This decree is followed by a declaration, that all bishops, and other ecclesiastics offending, shall be proceeded against, criminally, as disturbers of the public peace."

In the *Concordat* executed between the reigning Pope Pius VII., and the *Chief Consul* of the republic of *France*, ratified on the 16th of September, 1801, it appears, that by article 5, "The *nominations* to the bishopricks which become vacant in future, shall belong to the *Chief Consul*, and *canonical institution* shall be administered by the *Holy See*." "Concurrent with the *concordat*, the government of the *consulate* established 'Regulations of the *Gallican Church*,' commonly known by the name of the "*organic articles*." Of these regulations, seventy-seven in number, the first is, "that no *Bull*, *Rescript*, *Decree*, *Provision*, or any thing in the place of a provision, nor other missive, from the *court of Rome*, even though it should relate to individuals only, shall be received, published, printed, or otherwise put in force, without the authority of the government."

It is clear from this, that the unfortunate papal subjects of Great Britain are (as this book demonstrates them to be) more under the slavery of papal tyranny, and the liberties of the Protestants of this kingdom more open to the invasion of papal sedition than even the kingdom of France, not only under the tyranny of her ancient regime, but under the most unbridled licentiousness of revolutionary frenzy. We shall now proceed to Spain.

THE KINGDOM OF SPAIN.

The Report states, p. 26—"First, as to the nomination or appointment of the Episcopal order, it appears from the official papers, proceeding as well from the Pope as from the *Spanish* government, on the appointment of a new bishop to the see of *Segovia*, so recently as in September, 1814, that the patronage of all ecclesiastical benefices in *Spain* is primarily in the king; and that in this character he presents to all vacant *episcopal sees*, and requires that the necessary Bulls should be immediately transmitted by the Pope to the newly appointed prelate. That these Bulls when sent, are subject to the *Regium Exequatur*, and if it be necessary, to the judgment of the king's advocate, before they are put in execution, which they are only allowed to be with such *salvo* as that officer, with the approbation of the king's counsel, thinks proper to indorse on the back of

them. That by such Bulls 'the Roman court cannot impose any obligation or pecuniary contributions on the elected bishops, without the royal assent,' not even by recommending them to establish in their respective dioceses a charitable bank or *mont de pietè*. "As it respects *foreign ecclesiastics*, it appears that in *Spain*, from the reign of *Henry the Second*, none but persons born in the country, of whose sovereign they are subjects, can be admitted to benefices."

When we compare the facts which this report demonstrates our statesmen to have had in their possession, as to the actual right of nominations to Papal Bishopricks in Papal countries being vested in the government, as a matter necessary to their protection, if not to their existence, we cannot but be amazed at the fatuity by which they ever even entertained the thought of conceding political power to the Papacy, without, at least, a veto. If Papal governments are so well acquainted with the deep intrigues and iniquity of the Papal See, as to insist that they shall nominate bishops, lest he should place his creatures in authority among them, to undermine their power, and enslave their subjects, what shall we say of the folly of a government which not only allows the Pope the free privilege of appointing bishops, without even a veto on the nomination of any traitors he pleases to set up, but opens the constitution of the country to the power and intrigues of those whom these traitors train to undermine and to subvert it.

If the common sense and the sad experience of Popish nations compels them to guard against those tyrants of their own church, who cannot be supposed to desire their destruction, what language can convey an idea of the folly and madness of a Protestant State admitting them, without any check, to full political power, giving them full scope for the invasion and overthrow of those whom it is their very religion to use every effort to overwhelm and destroy?

Let us now look to the Papal laws and see how even Spain is protected from that tyranny from which there is no security, since the barriers of her constitution were broken down in England. The Report states, p. 28:—

"With respect to the second head of inquiry, the

Regium Exequatur, it was provided by an edict of Charles III., published in 1761, and again in 1762."

That, "henceforward every Brief, Bull, Rescript, or Pontifical Letter, directed either to the tribunals, the juntas, or the magistrates, archbishops or bishops, in general or in particular, whatever be its import, without exception, provided it be intended to establish any new law, regulation, or observance, or even to convey simple admonition, shall, in the first place, be seen and examined by the king, without which it shall not be published, nor put in execution."

That "where the apostolic *Nuncio* receives it first, he shall be bound to transmit it to the king in the usual way."

That "all Briefs, Bulls, or Rescripts, referring to private transactions between individuals, whether of grace or justice, shall, in the first instance, on their arrival in *Spain*, be presented to the council, who are to examine them before they return them to be put in execution, whether in their consequences they are likely to clash with, or injure the *Concordat*, the royal prerogatives, the good usages, legitimate customs, or tranquillity of the realm, or the interest of a third person; adding all these precautions to those already practised in such cases, excepting only from this determination, the briefs and dispensations in pure matters of conscience, granted by the sacred *penitentiary* office, where the apostolic power, with which the commissary general of crusades is invested, cannot reach."

"And in order to ensure compliance with, and obedience to the foregoing royal resolutions, the following punishments against the offenders and other persons condemning them in whole, or even in part, are established:—

"For prelates, or other ecclesiastical persons, the loss of all temporal rights, and naturalization which they may enjoy, rendering them incapable of ever after enjoying them, or any ecclesiastical, or other dignity whatever.

For laymen, who should publish, execute, or otherwise take a part in any of the said letters, bulls, briefs, &c., being judges, a fine of two thousand ducats, and the loss of employment; and where no property exists for the payment of the fine, four years' imprisonment in *Africa*.

“For the solicitors, attornies, or notaries, who should notify the said, bulls, briefs, &c., the loss of half their property, and ten years imprisonment in *Africa*.”

The edict further announces the king's determination to “exile from his kingdom any person, whatever be his quality or rank, who should either solicit, or, having obtained, put in execution any of the said briefs, bulls, &c., without the necessary previous permission from the council.”

“That the inquisitor-general shall not publish any edict emanating from either briefs or bulls of the apostolic see, without having first received an order from the king for so doing ; and whenever books are to be prohibited by a brief from the Pope, the said inquisitor-general shall direct a fresh examination of the book in question, when, should it merit the prohibition demanded, it shall be granted by him, and in his own name, without any mention being made of the Papal brief.”

It will scarcely be believed by the Protestant inhabitants of this empire, the miserable state to which their country is now reduced, in comparison even with Spain itself. They will observe that, in consequence of the independence of Papal bishops and Papal bulls, which even the Spanish government determined jealously to preserve, that even in that debased population. there is a spirit among them of resistance to tyrannical authority, and vindication of their liberty, which has been manifested in their recent struggle. But what spirit of resistance against Papal tyranny is manifested, or dare be manifested by the poor Roman Catholics of Ireland? Their bishops and priests have excited such a spirit of hatred to Protestants and Protestant institutions, that they have contrived to make resistance to the British government the popular side, and so seem to be at the head of a popular movement ; but it is clear that the poor people are going on unconsciously to their own subjugation, and that of the whole empire, under the name of a popular movement. Every step they take is a step to Papal tyranny, of which the Pope and bishops are the real movers, and O'Connell, and such as he is, are but tools in their hands.

It is clear the Roman Catholics of Ireland are total slaves, compared with their state twenty years ago.

What priest would then have dared to drive them openly, like sheep, to the hustings, against their interests and their wishes? What Papal demagogue would have dared to threaten them then with death's head and cross bones, if they did not vote as he orders? Whatever secret tyranny was exercised over them, what code of laws would their bishops dare to have published, like that which they have now set up, even the very laws of the Papal states, which they dare not publish in any other state in Europe? Let the facts in this volume be compared with the authentic parliamentary returns, from the very kingdom of Spain itself—let the Bulls, the Canons, the Decretals now in force in Ireland—let the daring audacity of the Papal bishops, the persecution, the treason of their laws—the inflammatory seditious tendency of their letters and harangues—let the treasonable speeches and insurrectionary movements of O'Connell, and such tools of the bishops as he is—let the liberty and impunity of these Papal knaves, in their efforts to enslave the Roman Catholics, exterminate the Protestants of Ireland, and dismember the empire—let these be compared with the salutary checks placed on such proceedings, and the vengeance that would fall on their heads, if they dared to commit such acts even in Spain, and we shall see that, compared even with that Papal state, the Roman Catholics of the British empire are in a more abject condition of degradation and slavery to their spiritual taskmasters and tyrants, than the slaves of Popery even in the very heart of Spain.

We now proceed to Portugal and the Brazils.

THE KINGDOM OF PORTUGAL AND THE BRAZILS.

An examination of the documents as to this kingdom, will tend perhaps to throw as clear a light on the state of the British empire, as any facts recorded in this volume. There is scarcely more than one page of the Report of the Committee devoted to Portugal, but there are many documents in the Appendix, from page 353 to page 387, which are of deep importance to this empire; and while we refer to them for information on the general facts of the case, there are one or two cir-

cumstances which are submitted to the consideration of all who desire to investigate the truth on a subject of vital interest to their country.

The Report commences as follows, p. 31 :—

“In the first dispatch of the British minister (Sir Charles Stewart) when himself a member of the provisional government of Portugal, addressed to his Majesty’s Secretary of State for foreign affairs, on the 17th of October, 1812, in answer to queries put to him ‘tending to ascertain the extent of the jurisdiction exercised by the court of Rome in that kingdom, including also the nomination and confirmation of the clergy of the episcopal order and the intromission of Papal rescripts.” He observes, that “the question has been frequently and thoroughly canvassed by the principal legal authorities of the kingdom, and the reasoning they have brought forward in favour of the rights of the crown has been conclusive, and on few occasions has been combated by the Roman Canonists with any degree of success.” * * * *

The British minister, in the same dispatch, mentions also the following fact :—

“A Portuguese clergyman, intimate with the Nuncio who had written the inclosed pamphlet in support of the Italian or Ultramontane doctrines, having been refused the licenses necessary to publication, printed the work in England. A number of copies having been distributed in this country, the principles they inculcated attracted the notice of the Censor, who immediately drew up and transmitted to the government the very able review I forward, not only at once going over all the points which have been submitted to my consideration by Sir John Cox Hipplesley, but setting forth the actual law of the kingdom, showing the dangerous tendency of the doctrines supported by the court of Rome in Portugal, and inducing the government to direct the Procurador da Coroa, or Attorney-general, to commence legal proceedings against the author. An extract from the review referred to by Sir Charles Stewart will be found in the Appendix, p. 371—373.”

On referring to the extract in the Appendix, we find it laid down as follows :—

“The iniquitous efforts of the Popes to undermine the

sacred authority of kings and bishops—the despotism of the Romish court, of which Portugal, France, Germany, and unhappy England, more than the other powers, highly complained—the latter having, from the reign of John, surnamed *Lack-land*, to that of Henry the Eighth, groaned under the slavery of the Popes—caused kings to open their eyes, and obliged them to be on their guard against the Bulls from the Roman court, and not to allow them, whether they were dogmatic or disciplinary, to be promulgated without being first examined.”

“The best proofs of this having been the case are the *Beneplacito Regio* in Portugal, the *Lettres Patentes* in France, the *Annexe* in Provence, the *Exequatur* in Spain. The most eminent doctors acknowledge this right of sovereignty, such as Eybel, Rugger, Cavallari, and the celebrated Van Espen in his Treatise on the promulgation of Ecclesiastical Law, Part the Second.”

This able writer, and let it be remembered he was one of the royal censors of Portugal, then proceeds to show that the author of this pamphlet, which was printed in England when they dare not print it in Portugal, calls those who dare to oppose the rights and privileges of the church *Lutherans*, and then the reviewer proceeds in a strain of historical refutation of this, recounting various acts of the Sovereigns of Portugal, in defence of their country, against Papal Bulls, asserting “that they were not Lutherans when they so acted.”

Referring to this, he says, App. p. 372—

“Our august Queen was not a Lutheran when she ordered to be examined, and her royal assent to be denied to two Bulls of the Holy Father Pius VI. The first, *Super Soliditate*, against a small pamphlet, written by EYBEL, entitled *Quid est Pontifex?* The second, a dogmatic *Auctorem Fidei* against the Council of Pistoia. Nor could all the means employed by the Nuncio either lull the piety of her majesty, or overcome the integrity of the Marquis of *Ponte de Lima*, then her prime minister.”

It is clear, from this fact, that there were two Bulls which the Sovereign of Portugal peremptorily refused to permit to be published within the precincts of her dominions. It is clear that her prime minister as peremptorily rejected them. It is clear that the Nuncio used

all his influence with the government of Portugal to procure permission to publish those Bulls, but he could neither overcome the "piety" of the Queen, nor the "integrity" of the minister.

And now what is the fact as to these identical Bulls? Let this speak, if any thing can speak, to the principle, to the fears, to the common sense of the British empire. That these two Bulls, which dared not be published in the kingdom of Portugal, are published by the Papal Bishops of Ireland in 1832. One of them is published at length in the Supplement to Dens, p. 226, 238—viz. "*Super Soliditate*," and the other published by a reference to its authority, quoting it by its title "*Auctorem Fidei*," and extracting from the Council of Pistoia the propositions or some of them which it condemned.—Dens vol. viii., p. 369—376, and 450—454.

But the former of these Bulls, "*Super Soliditate*," indicates most fully the object of its publication; for it is stated at the head of the Bull the doctrines it is published to enforce, and the reference which it gives is that it refers to No. 90, and the following numbers of the Treatise on Faith, in the 2d vol. of Dens. We go to the reference, like the Bishops, "*Dominum Dens Auctorem Sequentes*," and we find the treatises which this Bull is published to give infallible authority to.

We find there are eight treatises. The first is—

No. 90—Of the Pope; that he is the Vicar of Christ, and visible Head of the Church.

The 4th, No. 94, treats of the nature and extent of his power; that, 1st, "The Pope hath plenitude of power—2d, Over all persons, and as to all matters of religion—3d, That he possesses co-active or compulsory power."

The next, No. 95, is that "The Pope is above a general council."

The next, No. 96, is that "The Pope defining ex cathedra, is infallible."

The last, No. 98, is, Of the temporal power of the Pope; and in the chapter itself there is laid down the doctrine of Thomas Aquinas, whom the Irish Popish Bishops are all pledged to follow, that the Pope has an indirect temporal power over all kingdoms—that he can deprive kings of their empire, and absolve subjects from their oaths of allegiance."

These are the treatises in which these Bishops have drilled their priests "to direct the consciences of the people committed to their charge;" and yet those Bishops concocted, and swore, and published an oath, addressed to those priests and that people, for the more effectual blinding of the Protestants of this empire, that they did "*not believe that the Pope of Rome, or any other foreign prince, prelate, state, or potentate, hath, or ought to have any temporal or civil jurisdiction, power, superiority, or pre-eminence, directly or indirectly within this realm. They further, solemnly, in the presence of God profess, testify, and declare, that they make this declaration, and every part thereof, in the plain and ordinary sense of the words of their oath, without any evasion, equivocation, or mental reservation whatsoever.*" These are the words of the oath of these Papal Bishops—see the oath at length, at the close of these extracts—yet at the time they were swearing it, and for years before, and ever since, they have been training the priests to drill the people in principles in direct contradiction to this mock oath, which they were publishing to blind the nation; and when they reaped the profits of their perjury in gaining emancipation, they republished or caused to be republished, the book containing these very principles which they had foresworn, and they published this Papal Bull, which dared not be published, but which was peremptorily prohibited in the Papal State of Portugal, by the Papal Sovereign; they dare to publish this bull in the dominions of the British monarch, and they mark the principles which they publish that bull to authenticate, and those are the very principles which they have openly and most solemnly renounced on oath, in the face of the nation—principles that empower that foreign despot the Pope to absolve the subjects of their Sovereign from their allegiance, and to hurl that Sovereign from the throne.

THE CANTONS OF SWITZERLAND, OF THE ROMAN CATHOLIC COMMUNION.

It is not necessary to go through the other states of Europe, at length, very brief extracts will suffice to shew that uniform jealousy of the Papal tyranny which they have manifested, and the care with which they guard

against it. In the report of the Committee on the Roman Catholic Cantons of Switzerland, it is stated as follows : report, p. 34.

“In the Italian parts of the Confederacy, or the Bailiages, it appears, from the official dispatch laid before your Committee, that “no Papal Bulls, or Episcopal Ordinances, except such as relate to exemption from Lent and other fasts, are allowed to be promulgated without the consent of the civil authorities.”

“That visitations of the Clergy, Promulgation of Bulls and Episcopal Ordinances ; the founding of Churches, Convents and Benefices, of Monasteries, or any other pious foundations, are also subject to the *Placet* or *Exequatur* of the State.” “That the Swiss likewise resisted the publication of the ‘*Corpus Juris Canonici*,’ and of certain Bulls and Decretals, such as the Bull ‘in *Cænâ Domini*,’ rejecting whatever interfered with the temporal and Sovereign authority of the state ; and declaring, that no enactment should have the force of law, till after it had been approved and modified by the Sovereign.”

It is quite unnecessary to dwell on this report, or to show the difference between even the Papal Cantons in Switzerland, and the unprotected territories of England.

THE GREEK CHURCH.

It is not irrelevant to shew the guard maintained against the Papacy by the Greek Church, for the preceding extracts shew the jealousy and vigilance with which the Papal Sovereigns of Europe have opposed the invasions of the Ecclesiastical tyranny of Rome ; but, it is well that the Protestants of this Empire should know how Papacy is treated in a country, where, like ours, their religion differs from the Papacy, where they are compelled to protect their own liberties, and to guard against the subversion of their own government. Let us then see what the Report pronounces of the Russian Empire.

The Report commences in p. 35, with “the transcript of an Ukase or Edict of the Empress Catherine II. transmitted to the Senate on the 17th of January, 1782, and which appears to have been published by their authority, in the following year ; and from this we have the following signet in the Report :—

"1st. By this Edict, the City of Mohilow is erected into an archbishoprick of the Roman Catholic Church, and the archbishop named by the Empress."

"To aid the archbishop; a coadjutor bishop is also named by the Empress, with an appointment of 1,200 rubles a year."

"The archbishop is to receive his orders only from the Empress and the Senate."

"2nd. Under our second head of inquiry, we find the 13th article of the Edict to be as follows:—"we confirm our preceding decrees, which prohibit the reception of any Bull from the Pope, or any other writing sent in his name, ordering that the same shall be sent to our Senate, who, after having examined their contents, and particularly any thing that may be found contrary to the laws of the Russian Empire, or to the rights of the Ecclesiastical power, which we have received from God, shall be obliged to communicate to us its opinion, and to wait our permission or prohibition in rendering public such Bulls or writings."

To this we subjoin an extract, p. 37, "that the Sovereign of Russia names to the bishopricks of this dominion to whom the Pope sends Bulls of Institution—that these bishops so appointed, can receive no mandate from Rome, nor publish any bull without the permission of the Sovereign, under the severest penalties; and that the same regulations obtained in Livonia, Estonia," &c. &c.

It is now here perfectly clear, that the Sovereign of the Greek Church exercises a power of appointment over the Papal bishops, as well as the Papal Sovereigns; and that the actual power of nomination is vested in the Czar of Russia, while the power even of a veto in the Pope's nomination has been denied to the British Sovereign, so that the Pope possesses an absolute authority in England, that he does not possess in any nation of Europe.

But we shall now proceed from Russia to another state.

THE KINGDOM OF DENMARK.

The Report on this kingdom is short, but there is given in the Appendix a summary of the Danish Laws concerning the Roman Catholics in the Danish domini-

ons, which are highly restrictive. Mr. O'Connell would call them intolerant, but they had too good reason to watch against Papal villainy, as it appears that in the reign of Christian IV. 1613, 1624, "a plot conducted with much art, was discovered for the re-establishment of the Catholic religion in the north. Several Ecclesiastics, *who outwardly professed the Protestant religion, but who had been brought up in the Catholic faith by the Jesuits at the College of Braunschburgh, in Prussia*, were actively and secretly employed in spreading Catholicism in their parishes."—Appendix, p. 433.

So "by the 6th Chapter, and 3d article of the Code of Christian V. "every Monk, Jesuit, or member of the Catholic Clergy is forbidden, under pain of death, to inhabit, or to make any stay in the Danish dominions; every subject who having knowledge of such persons, shall afford them a domicile, or furnish them with any place for the purpose of exercising their worship, shall suffer the punishment decreed against those who shelter outlaws." And again, "every person who shall have studied at any place or school, where Jesuits are established, is incapable of holding any situation in the church, or in any seminaries."—Ibid.

They know these gentlemen better than we do in England, if the Act of 1829, had been modelled on the law of Denmark, it had come nearer to attain the end at which it professes to aim, and which it is so helplessly inadequate to accomplish.

THE KINGDOM OF SWEDEN.

In Sweden, the toleration Edict of the King, (Appendix p. 442–450,) shows that the laws as to Popery are still more restrictive than in Denmark. It is ordained—

1st. That persons of a foreign religion, wishing to retire into this country to reside, shall, on no pretext, be admitted into the higher or lower offices, or service of the state.

2. "That they shall not establish any public schools, or places for instruction, for the diffusion of their own doctrine, at any place in the kingdom.

3. That they shall not be suffered in that respect to admit or send missionaries in or out of the kingdom."

4. That no Convents shall be established, nor Monks be suffered or admitted, of what religion or sect soever the same may be. Ap. p. 444.

The 5th article refers to the Jews.

6. That persons of foreign religions, accustomed to have public processions and ceremonies, must be forbad having them, in order to prevent seductive incitements to error and mischief by the ignorant.

7. That the prescript of the 1st Chapter, Sec. 3, of the criminal law, shall be applied with the utmost severity, to persons apostatizing from our true gospel doctrine, and embracing an erroneous one.

8. That no person of a foreign religion shall have the right of a member of the Diet, &c.

What a contrast does this present to the state of a nation, where open Papal perjurers, and movers of Papal sedition are appointed, and have influence to appoint to places of the highest trust in the enactment and administration of the laws.

When they not only can establish schools, but when the very fundamental principles of the Protestant faith, and the very book of God are compromised, not only to favour Papal Schools, but to corrupt those of Protestants, and introduce the demoralizing anti-christian principle of the Papacy, that the Bible is not fit for the instruction of children, into all the schools of Ireland.

What contrast, too, does this present to the condition of a Protestant state, where Papal priests are educated at the public expense, in colleges, in principles of perjury, obscenity, intolerance, and sedition, and where the privilege of granting degrees is conferred on such colleges by law. Where convents and monasteries are being erected without number, and every facility afforded that Popery could desire, for the invasion, and the corruption of the population, for the subversion of the Protestant church, and all its concomitant blessings, established for the maintenance of civil and religious liberty.

THE KINGDOM OF PRUSSIA.

The laws of Prussia, as to the Papacy, are strict and salutary.

The appointment of the bishop "is generally in the

crown, but wherever the appointment or nomination of the bishop has not been reserved to the crown, the chapter exercises the right of election." The minister of state for the interior "names the priests to vacant churches." "No bishop has a right to make new regulations, without the license of the state."

As to Bulls—

"No Bull of the Pope can be published, without being submitted to the examination of the minister of the interior, by whom it is modified, so as to be conformable to the regulations of the state synods within the realm, and, consequently, more particularly invitations to foreign councils must, as well as their decrees, be sanctioned by the cognizance and approbation of the state."—Report, p. 40, 41.

Let this be compared with the facts as to the Papal laws in Ireland, set forth in this volume, and with the secret statutes of Dr. Murray and his provincial synod, in which sentence of excommunication is pronounced on all the Protestants of the empire.

"No kind of communication between either the bishops or individuals with the court of Rome can take place *lawfully*, unless through the medium of the Prussian government, to whom the petitions, reports, &c. of the clergy must be delivered, to be forwarded to Rome, and to which government the answers are returned, thence to be communicated to them."—Report, p. 43.

There is a copious extract from the Prussian laws given in the Appendix.

THE STATES OF THE KING OF THE NETHERLANDS.

We now proceed to consider this State, with reference to the Bulls of Popes, as permitted within it, and we learn from the Report, p. 44.—

That "the Roman Catholic ecclesiastics in these States, receiving directly or indirectly any Bulls, Brevets, Decrees, Mandates, by whatever name they may be distinguished, relating to any church affairs, or to persons belonging to their church, particularly such as have for their object the summoning, evoking, dismissing, re-

moving, or suspending of priests or other ecclesiastics, whether from the court of *Rome*, from the *Nuncios* residing at Cologne, from the *Inter-nuncios* residing at *Brussels*, or from any other ecclesiastical authority, they shall make no use of the same, nor communicate their contents to any one, until fourteen days after they shall, 'in originale,' have been laid before the Committee of Council," &c. &c.—Report, p. 44, 45.

This is an extract from a document which is given at length in the Appendix, p. 460–463.

The information contained in the subsequent parts of the Report on the States of Hamburg, Saxony, Wurtemberg, Hanover, Bavaria, and the smaller States of Germany, contain nothing of much importance; though much interesting information is to be found in the documents in the Appendix; and it is beside the purpose of the Editor, to enter into that part which treats of the British Colonies; but there are some parts of great moment, connected with the preceding States of Europe, to which the attention of the reader is now particularly directed.

It is clear that there is a jealousy and vigilance on the part of all Papal kings and governments, against the introduction of any Papal Bull, Rescript, or Decretal of any kind, into their territory, without strict examination and permission of the government. But there is one Bull, of such a peculiar complexion of iniquity, so seditious, so eminently calculated, as the experience of Europe has testified, to overturn the government of every country into which it has been introduced, that all Europe has denounced it with peculiar and determined hostility—this is the *Bulla Cœnæ Domini*, and it is of no small moment to the British empire that the sentiments of not only other States but Papal States, should be known to them as to the nature of this atrocious Papal document; and, first, we shall consider

THE EVIDENCE FROM THE KINGDOM OF NAPLES ON THIS SUBJECT.

It appears in the Appendix, p. 235, that a royal order had been given to the Marquis Nicholas Froggiani, to

license two books, for which the authority was vested in him. On reading one of these books, the following extract from his observations on them to the King, throws no little light on this subject. He says, speaking of one of these—

“I have, therefore, seen only the *Ordinario* for the church and diocese of Naples, the printing of which is not yet finished; but on a careful examination of this common prayer book, I met, contrary to my expectations, with two insuperable objections. First, on the festival in *Cænâ Domini*, it is said *Promulgantur Bulla in Cænâ Domini et casus reservati Emmo. et Revmo. Domino, &c.*; and, secondly, on the 25th of May, the lessons of St. Gregory VII. are to be recited *ut in proprio*. Your majesty sees, therefore, that by the first regulation, the Bull in *Cænâ Domini* is to be published in the cathedral, on the Thursday before Easter, and if the said prayer book had been printed with my license, I should have authorised the publication of a Bull, which, from its origin, has been abhorred and execrated in this kingdom, and which has been rejected and expelled from the dominions of all Catholic Princes.

“This is too well known, and I am ashamed of reminding your majesty of the dissensions, disturbances, and sequestrations of the temporal revenues of prelates, and of the banishment of so many clergymen, to which government was obliged to resort, in order to oppose the publication of the said Bull; the punishments incurred by laymen accused of favoring its publication; the contentions which arose on that subject between the two powers, from 1567 to many years after; the rigorous orders of King Philip the Second against the said Bull, and the constancy of this government in refusing to admit it from that time till now. The said Bull deprived Sovereigns of the right to acknowledge the Briefs, Bulls, Rescripts, and any other writings of Rome, by means of their *exequatur*, and declared all those to be excommunicated who prevented the admission and promulgation of such writings. It also deprived Sovereigns, under the penalty of excommunication, of the power of levying taxes and imposts, and of refusing to send remittances to Rome for victuals, and other purposes. It excommunicated Sovereigns who entered into any offensive and defensive alliance with

Protestant princes; and *offered many other enormous insults, not only to the sovereign authority of princes, but also to the rights of private persons, so that at that time the town of Sedile di Nido refused to concur in the raising of the assize of that city, that it might not incur the excommunication ordered by the Bull in Cœnæ Domini, if it imposed an impost upon the citizens without the license of the Pope.*"

* * * * *

Now let us compare the vigilance and caution of the Neapolitan government on this subject, with the ignorance and apathy of English statesmen.

Let us look at the character this minister gives of this infamous bull—" *From its origin it has been abhorred and execrated in the kingdom of Naples. "It has been rejected and expelled from the dominions of all Catholic princes."*

The temporal revenues of prelates who dared to publish it have been sequestered. The clergy who did so were banished from the kingdom. Why? Because it totally upturned the power of sovereigns, "offered enormous insults not only to the sovereign authority of princes, but also to the rights of private persons."

Now this is not the language of a Protestant agitator, who wishes to represent these poor amiable Romish prelates and their bulls in an uncharitable point of view. This is no calumny or falsehood. It is the language of a Popish nobleman, in a Papal state, giving the facts of the history of his country, showing the actual calamities entailed on it by this infamous Papal decretal. He would not permit a prayer book to be published in the kingdom because the publication of this bull was announced in it. While here, though this volume of evidence was in the hands of British statesmen, they surrendered all the safeguards of the Protestant constitution of England, without a single security for the protection of the throne of their sovereign, or the liberties of the people, against this atrocious Papal despotism, from which even Papal sovereigns and Papal states have been forced to protect themselves by the strongest laws and the most untiring vigilance.

They took, indeed, the oaths of these Popish prelates, that they rejected this bull, and others no less infamous;

they took their oaths that they had not received it, and would not ever receive it in Ireland. But, the fact proves, that while they were giving their oaths, that they neither had or would receive it; they were, at that very moment, and had been for years before, drilling the priests in it, in their colleges and conferences, to direct by it the consciences of the unfortunate Roman Catholics of Ireland; that is, to sow dissensions, seditions, treasons, plots, and massacres among them through the country.

But let us examine another statement from this kingdom—

There is another document, the “ Report of the Royal Chamber of St. Clara to his Sicilian Majesty upon the monitory of Parma, and upon the Bull in Cœnâ Domini. Ap. 241, 242, which states—

“ But what has chiefly induced your Majesty’s Royal Chamber to make this humble and respectful representation, is, the evident pains which the present Pontiff takes in the Brief alluded to, *not only to revive the maxims and doctrines of preceding Decretals, passed by many Popes, for founding an absolute monarchy, as well spiritual, (attempted with some success during the course of the last centuries, by an usurpation of the power indisputably belonging to bishops) as temporal; in order thus to confound the two powers, which Jesus Christ our Lord, both by his precepts and by his example, designed to separate; but also to renew the seditious maxims contained in the Bull entitled ‘In Cœnâ Domini,’ which had no other object than that of entirely overthrowing the legitimate power of Sovereigns, since it declares all those excommunicated, who, in any manner, shall favour hereticks whereby the Pope is indirectly made competent to excommunicate even Catholic Princes, when necessity compels them to enter into alliances with reformed powers, or with infidels.* * * * *

Let us remark again on the Report of this Royal Council. Let us observe how it states the efforts of the Pope of that day, 1768, Clement XIII., to revive the doctrines of preceding Decretals, passed by many Popes. Let us remember, that the Pope preceding this very man, namely—Benedict XIV. is the Pope whose Decretals and Laws are now set up, as the laws for Ireland;

and let us remember, that the present Pope Gregory, XVI., on the very year when this code was set up in Ireland, viz. in 1832, issued to these bishops his Encyclical, now lodged in the Universities, in which he commands them, as has been already shown, p. 14, 15, to preserve in full force, all the regular Decretals of the Papacy. And let us remark, that in the secret statutes of the metropolitan province of Ireland, now also lodged in the Universities the sentence of excommunication, fulminated by the Bulla Cœnæ from Rome, is re-echoed by Dr. Murray and his Papal Bishops, in their secret Synod. They publish the Bull in their laws, and reiterate its excommunication in their secret statutes.

Let us now see the measures resorted to in this Papal kingdom, to enforce the subjection of the Pope to their laws, and compare it with the present cowardly compromising policy of England, with not only the Pope, but the Papal traitors in the heart of her own dominions.

“Epistle of Ferdinand, King of Spain, of the 22nd of May, 1508, to the Viceroy of Naples, on the subject of a Brief, which the Pope had sent to that kingdom, wishing it to be observed there, although it had not obtained letters of Placet or Pareatis.”

First, he states that the Pope had sent his messenger with a Brief, unsanctioned by his viceroy. Then he adds, “all this has not a little excited our indignation and anger, and we are equally surprised at, and displeased with you, that, considering the importance of the case, and the prejudice which our royal dignity suffered from this act of the apostolical messenger, which is a violence against all right, never practised against any king or viceroy of my kingdom. You likewise have not resorted to violent means, and sent to the gallows the messenger who presented you that brief: for it is evident that if the Pope be suffered to make such attempts, not only in this kingdom, but also in Spain and France, he will continue them in order to enlarge his jurisdiction; but if viceroys punish them in the manner which I stated before, to arrest them in their principle, he will no longer dare to make such attempts as experience has shewn in former times; but having seen excommunications endured, which were pronounced by an apostolical commissary, and himself permitted to interfere in the business of the chapel, it was sure to embolden him to advance farther. * * *

“ You must also use all possible diligence to seize the messenger who presented the said Brief, if he be still in the same kingdom; if you can get hold of him, *he must retract the presentation which he made you of the Brief, and renounce it by a formal act, after which you will have him immediately hanged.* But if you cannot get hold of the messenger, you must arrest those who are to administer justice in this office, in our name for the inhabitants of Ascoli, who entered with flying colours, and weapons in their hands, into this our kingdom, you must punish all who are guilty, according to the utmost severity of the laws, without remitting any part of the punishment which they have deserved. *Let them say at Rome what they like; they may have recourse to the Pope, and you to the law.*” Appendix to Report, p. 247.

Now the Editor of this book refers to this document, with the most sad but sober satisfaction. Here is a Papal monarch, whose empire had been galled—his own authority invaded, his subjects oppressed by the horrid tyranny of the Pope, and knowing the deep necessity of shielding his empire from any Papal Brief whatsoever, without the sanction of his own government, when a Brief without that sanction is presented as having authority to his Viceroy, he reproves the Viceroy for not having seized the messenger who dared to present it, and hanged the traitor on the spot.

Now the Editor of this volume most humbly presumes to take shelter under the authority of the Papal King of Spain—this volume has been inscribed with the most respectful deference, not to the Viceroy of a Papal king, but to the Viceroy of a Protestant Sovereign who is pledged by the most solemn bond, that can bind a human being to protect the Protestant Church as by law established in this realm. This volume does not prove that one or two apostolical Bulls have been published; but it proves that the most infamous, the most treasonable, the most persecuting, the most atrocious Bulls have been introduced, and set up as laws in the very nation over which that Viceroy presides. One Bull, as we have seen the Bull “*Super Soliditate*,” rejected and denounced by the Queen of Portugal. Another Bull—the Bulla Cœnæ execrated and denounced by all the Papal states of Europe.

This volume proves, that these, and Bulls far worse than these—the Bull “*Pastoralis Regiminis*.” The Bull “*Pastor Bonus*.” The *third Canon of the fourth Lateran Council*, that is, a law for the deposition of the Sovereign being Protestant, and for the universal massacre of Protestants, as it was, when enacted in 1215, for the slaughter of the Albigenses; in fact, it is the law quoted by Dr. Murray, as this volume has abundantly testified, for the extermination of the Protestants out of all the dioceses of the Popish Bishops of Ireland. It is a law of which the best description is given by a Papal Bishop, Dr. Doyle, when it was his interest to deny it. It is a law as he says, “*to upturn the foundations of society, and to drench our streets and our fields in blood.*” Now, this book proving the establishment of these laws, has been most humbly inscribed to the Viceroy of Ireland. The proofs of the facts are all within his Excellency’s reach. The men who have committed the crimes, (and, in their case, they are crimes above all ordinary guilt; for they are crimes committed in violation of their oaths,) have been openly defied, again and again, to disprove one tittle of the charges against them; and they have been, and ever must be unable to meet them; but these men, instead of having their crimes investigated, their laws dragged into light, and denounced—themselves driven out of the presence and countenance of the representative of a Protestant Sovereign. These men are, no doubt unwittingly, but still they are invited and received in the residence of the very personage, whose Sovereign, and whom himself, as the representative of that Sovereign, they excommunicate and denounce to execration, and to subjection to the Pope; and while rewards are offered by the government, for the apprehension of certain poor men who commit murders, and robberies, and other crimes; these Papal traitors, the Bishops of the Church of Rome, under whose laws, and under the guidance and direction of whose priests they are trained, and stimulated to the commission of these enormities, are soothed and cheered, instead of being made a public example of, for the perjuries they have committed, and the laws of the Pope which they have dared to set up in violation of their oaths, and contempt of their Sovereign through this empire.

It is true, that even though they have set up laws for the extermination of her Majesty's Protestant subjects, and for absolving her Romish subjects from their allegiance, and enslaving them to the Pope, for excommunicating her Royal Person, and all the authorities under her, yet the laws of England do not arm a Viceroy with power to take and hang up even such traitors as these, without bringing them to a public trial for their crimes. But if the laws of England, since the barriers of her Protestant constitution have been broken down, are not competent to recognize and punish such men—if they allow them to set up a code of foreign laws, in the empire which supersedes her own laws, and renders them utterly incompetent as they are in Ireland, to protect our liberties or properties, our religion or our lives—if the laws of England permit them to beard and insult the government of the British Sovereign—to excommunicate that Sovereign, and all authorities constituted under her, and to declare that they are cases reserved to the Pope—if the laws of England permit such traitors as these to go on as they are doing at this moment, to stimulate the people to a system of organized rebellion—a rebellion held in abeyance avowedly till the most favourable opportunity occurs for its outbreak; and this for the purpose of dismembering the empire, and casting off the British yoke—if the laws of England permit this to proceed with impunity—if amidst all their boasted latitude of liberty, they allow liberty to a code of treason, and a horde of traitors such as these, then all that can be said, is, that the laws of England, which were such a blessing when they maintained the Protestant state, and were suited to protect Protestant liberty and loyalty; these laws when now applied, or rather when now proved inapplicable, and incompetent to avert the slavery, to arrest the plots, or punish the crimes of the Papacy, these laws become more weak, more inefficient, and more worthless, because more incompetent to meet the necessities of her own subjects, and the emergencies of her own internal government, than the laws of any other state, even of any Papal state in Europe.

Let us now proceed to examine how the Bulla Cœnæ Domini has been considered in

FRANCE.

In the XVIIth. article of the Gallican Liberties, as

extracted from Pithou's History of them, Appendix, p. 257, we have as follows—

“The clauses inserted in the Pope's bull, beginning with the words, in *Cænâ Domini*, and especially those of the time of Pope Julius II., and those added since, are not acknowledged in France.”

“The Bull in *Cænâ Domini* is thus called, because it is published every year at Rome, on Maunday Thursday, or the Thursday before Easter. The Ultramontane authors consider it as of very ancient origin; but it was only in the sixteenth century, that it received its most obnoxious clauses, *which was a direct infraction of the temporal and civil rights of all sovereigns. Hence, this Bull has been equally resisted in Venice, in Germany, Spain, and other countries; its chief purport is to keep up the extravagant ecclesiastical immunities claimed by the Popes and Catholic Clergy.* It was prohibited by the parliament of Paris, in 1536, and 1580; and by that of Bourdeaux, in 1602. Again, by the parliament of Paris, on the 18th of September, 1641, and by that of Rousillon, on the 22nd of March, 1763. The reading of this Bull at Rome, on the Thursday before Easter, cannot give it the force of law in countries, where it is not supposed to be published.” * * *

The following is an extract from the *Requisitoire* of M. Seguier, the Attorney General, made to the French Parliament, with reference to this Bulla Cænæ Domini, Appendix, p. 270, 271.

“In the present day, every one is aware to what an extent the pretensions of the Court of Rome are carried. *It has at all times endeavoured to enforce them,* and they are principally recorded in the different Bulls that have preceded or followed this Bull; which, on account of the day on which it is annually published at Rome, is styled, in *Cænâ Domini*; it is notorious that since Julius the 2nd, that Bull has been augmented, and enlarged according to times and circumstances, and according as it suited the Roman policy. In that Bull which was issued by Pope Julius the Second, as well as in others of the same description, are contained the principles which it is intended to renew in the present day; and to prevent any doubt respecting such intention, the letter, in form of a brief, distinctly refers to the publication of the

Bull in *Cœnæ Domini*, which takes place every year at Rome."

"All these different Bulls, without exception, were remonstrated against. The 17th Article of our liberties expressly rejects the clauses inserted in the Bull 'in *Cœnâ Domini*,' and more especially those added in the time of Pope Julius II.; and subsequently, which are of no effect in France, so far as they concern the liberties and privileges of the Gallican Church, and the rights either of the King, or of the kingdom."

"All the other Catholic powers have followed this example. The Emperor Rodolph, the Archbishop of Mentz, Spain, Naples, and Venice, have likewise rejected them. In 1536, appeared a small tract, printed in France, and entitled, "*Bulla Cœnæ Domini*," with a commentary by way of refutation. Our predecessors gave information of it to the king, inasmuch as that Bull did, they alledged, contain extraordinary clauses against his authority, and against his Courts of Parliament; and that to print and expose it to sale in that form, was, in a manner, publishing it. The Court of Rome made several attempts to promote its publication in France. It appeared in 1580, under the title "*Letter of our most sacred Lord, Pope Gregory XII. read on holy Thursday*," and by a Decree of the 4th October of that year, you prohibited the publication of it. Fresh attempts were made in 1641. It appeared again under the title of "*Constitution for the preservation of the rights of the apostolic see*, with the date of the 16th June, 1641."

"Mr. Attorney General complained that it gave additional authority to the Bull in *Cœnâ Domini*, which had always excited dissatisfaction that it prejudiced all Sovereigns; that it altered the laws and ordinances of the kingdom; that it deprived the crown of its privileges, its prerogatives, and its pre-eminence; that it abolished the liberty of the Gallican Church; and that, under pretext of preserving the rights of the Holy See, it invaded the king's power, and, as it might be published without waiting for orders from the king, whereby his authority would be violated, he demanded, that proper notice should be taken of it. The court by an arrêt of the 18th of September of that year, prohibited the publication of this new Bull, under pain against those who should give

it publicity, of being declared rebels to the king, and guilty of high treason." * * *

It is important to give a brief extract from the arrêt of the parliament of Paris, in reply to this requisition of the Attorney General. It is found in the Appendix, p. 274, it is as follows—

“The Court, all the chambers being assembled, has ordered, and does order the said publication to be suppressed for ever; it forbids all persons, of whatever condition, dignity and quality they may be, whether laymen or ecclesiastics, secular or regular, printers, booksellers, hawkers, or others, to cause the said publication to be printed, distributed, sold, or otherwise issued, on pain of proceedings extraordinary being instituted against them, as rebels against the king, and as guilty of high treason; commands all those that may have any copies of it, to bring them to the office of the court, there to be suppressed; enjoins that the laws and ordinances of the kingdom, the decrees and regulations of the court, and more especially, the decrees of the 4th October, 1780, and of the 18th September, 1641, shall be carried into effect, according to their form and tenor; consequently, it prohibits all archbishops, bishops, officers and others, as also all persons of whatever quality or condition they may be, to receive, cause to be read, published and printed, or otherwise carried into execution, any Bulls, Briefs, Rescripts, Decrees, Mandates, Presentations, Signatures supplying the place of Presentations, or other instruments of the Court of Rome, even if they concern private individuals only, excepting nevertheless Briefs of the Penitentiary, designed solely for the *forum conscientiae* unless they have previously been presented to, and have been seen and examined by the court, on pain of nullity of the said instruments, and of any measures adopted in consequence thereof.”

Now, let every reflecting man who reads these pages consider the facts and principles laid before him. Let him peruse the statement of a Papal Attorney-general in France, and see his opinion as to this Bulla Cœnæ Domini. When he declares that it “prejudiced all sovereigns, that it altered the laws and ordinances of the kingdom, that it deprived the crown of its privileges, its prerogatives, and its pre-eminence,” and that it “abo-

lished the liberty of the Gallican church," we may be sure, in the first place, that this is true. It comes from a most unquestionable witness : himself a Roman Catholic—a lawyer—giving his public opinion to the parliament of his country, and that not even in a speech, but in a legal document, drawn up with all possible discretion and deliberation, as an appeal to the highest authority to whom he could appeal for the suppression of this Bull.

Now, let us ask these questions. If this Bull was of a nature so atrocious in a Papal country, what must its effects be in a Protestant state? If it was prejudicial to a sovereign, and to his subjects, who were themselves members of the Papal church, what must be its effects against a sovereign and people whom it avowedly denounces and excommunicates as heretics? If it would alter the laws even of a Papal state, which it did not profess to injure, what must be its end, what must be its effect, what must be the object of those who put it in force in a Protestant state, of which it avowedly endeavours to supersede all the laws, and overturn all the institutions? If its effect would be to deprive even the crown of France of its privileges, its prerogatives, and its pre-eminence, what must it effect in the territory, and against the throne of a sovereign whom it denounces as a rebel against its author the Pope? If it would "abolish the liberties of the Gallican church," what must be its effects against the church of England?

What wonder to hear that church execrated and abhorred by the Papal agitators that are trained in the principles of that Bull, and to hear a Papal traitor, in utter defiance of his public oath, crying out of the Protestant church "*Delenda est Carthago?*" If a Papal Attorney-general, in a Papal state, appealed to the public authorities for the suppression of this Bull, are the Protestant subjects of Great Britain to permit such atrocious treasonable laws, the laws of the Papacy, subversive of their religion, their liberties, their constitution, and their throne, to be set up by a horde of Papal ecclesiastics, traitors in principle, traitors in heart, traitors by education, traitors by profession, and demonstrated by their own documents to be traitors in practice to their sovereign and their country?

But it is not in France alone. If this law officer cor-

roborates his own appeal, by adducing the example of all the Papal states, is England that Protestant state, and that state most obnoxious to the Papal See, and all its myrmidons—is England to form an exception to all the other states of Europe? and because it is in the most danger from the invasion of Papal treason, is it, therefore, to be the only state that lies open to its attacks, without a single barrier to protect its religion, its liberties, or its constitution?

The Papal parliament of France instantly responds to the appeal of the Attorney-general—the Papal parliament at once crushes the bull, and denounces all who by any possible means dare to give it publicity in print, or any other way, as rebels, and guilty of high treason against the sovereign. Nay, there is one statement to be peculiarly remarked, that when a small tract containing this Bull was printed, not to give it authority, but “with a commentary by way of refutation,” even then it was suppressed by the authorities, as criminal even in that mode of publication. But what shall we say when it is printed for these thirty years in Ireland, in the book which is proved by the authentic documents lodged in our Universities, to be that in which the Popish bishops have drilled the priests of Ireland, by which they were to direct and govern the whole Roman Catholic population.

But let us go from a nation in which the Gallican liberties are established, and see how this Bull has been treated in the most enslaved of all the European states.

SPAIN.

In the royal regulation or edict of the Lords of the Council of the Spanish monarch, given in the Appendix, from p. 329 to 337, bearing date 16th March, 1768, we have the following statement, p. 334:—

“For this reason the princes have resisted and prohibited the use of the censures in *Cœnâ Domini*, the monitory on which has not been admitted in Spain, but protested against by King Charles the First; and his son, Don Philip the Second, not only opposed it by a special representation through the grand dignitary of

Leon, Don Luis de Requesens, to his holiness Pius V., and the Marquis de las Navas to Gregory XIII., but he also prohibited its publication and observance, under severe penalties, in spite of the efforts of the Papal Nuncio to publish the same, and to destroy the royal prerogatives. The Cortes also protested against this attempt of the court of Rome, in the year 1593, as appears from the law 80, tit. 5. lib. 2. Our writers, especially Don Juan Luis Lopez, and D. Joseph de Ledesma, have in particular treatises preserved a great number of examples, in which the abuse of quoting, or wishing to execute the pretended censures in *Cœnâ Domini* has been repelled, and the tribunal of Navarre, resisted it in the reign of Charles the Second. The same was decreed, with the advice of his council, by Philip V., in a similar controversy of Pampeluna and Heusca, declaring the pontifical letters resisted, and not admitted in the kingdom; and his present Majesty has declared the same by the advice of his Council of Finances, against the grand vicar of Malaga, in the case of the town of Alfarnate." * * * *

Here we have, in the most authoritative document that could be issued from the kingdom of Spain, not only a rejection of that infamous Bull, but a condensation of the history of the government of the kingdom, showing the efforts of the Pope to force it into the kingdom, the determined resolution of the government to resist it; and this is the Bull at this moment in full operation, unresisted and uncared for by the criminally ignorant and supine Protestants of the British empire.

Again we have in Appendix, p. 338, the "*circular of the Spanish minister* accompanying the preceding edict, and forbidding the publication of the Bull in *Cœnâ Domini*, under severe penalties." Of which the following is an extract:—

2. "As the said monitory of the 30th of January, 1768, is principally built upon the annual censures, called '*in Cœnâ Domini*,' which have been resisted and protested against in all Catholic states, *as far as they entrench upon the sovereignty and jurisdiction of the royal tribunal and magistrates*, ever since articles have been added contrary to their first intention, *containing the in-*

fringement upon the civil power just mentioned, a most particular care has been taken, in those kingdoms, to prevent their publication and observance.

3. "In consequence of which, orders were given on the 28th of January, 1551, by the Emperor and King, Charles the First, to punish the printer who had attempted to print the said monitory in *Cænâ Domini* at Saragossa; and these orders were executed by the Viceroy of Arragon, with the assistance of the royal court of justice.

4. "In 1552 it was also protested against, on the part of Catalonia — the said Emperor, Charles the First, having been informed of the novel attempt to introduce in the monitory 'in *Cænâ Domini*,' articles contrary to the royal prerogatives and jurisdiction.

5. "In 1572 it was formally and specifically resisted, by order of Don Philip the Second, who prohibited its admission into the kingdom; and the same prohibition was renewed under the pontificate of Gregory XIII.

6. "The same Philip the Second orders the Nuncio of his Holiness instantly to leave the kingdom, for having caused the aforesaid monitory in *Cænâ Domini* to be published in the cathedral of Calahorra, and lampoons to be stuck up in the same church against the royal bishop.

7. "The Cortes of the kingdom having again experienced the obstinacy of the court of Rome, in insisting upon the publication of the said monitory, and preventing recourse being had to the royal tribunals for protection against the said annual monitory in *Cænâ Domini*, applied to the same king in 1593, and the consequence of this application was the promulgation of the law 80, tit. 5, lib. 2, of the collection of statutes called *Recopilacion*." * * * *

Various similar statements occur through the 24 sections of this circular.

An extract is given from the history of this treasonable bull in Fleury's Ecclesiastical History, Appendix p. 340, 341, from which we give the following :—

"Thus the Bull in *Cænâ Domini* was neither received nor published in their respective dominions. It met with the same fate in France, where the council of Tours had declared it incapable of being defended in

1510. Some bishops having attempted, in 1580, to get the bull introduced in their dioceses, and the Attorney-general having complained of this attempt, parliament ordered that all the archbishops and bishops who had received the Bull, and had not published it, should send it to the court of parliament, but that those who had published it should be summoned, that in the meantime their revenues should be seized, and that whoever should oppose or resist this decree, should be declared a rebel, guilty of high treason."

These extracts require no commentary. But that which seems to the Editor one of the most important in the whole report and appendix, is the following. It is "*A note from Cardinal Erskine to Sir John Cox Hipplesley, Bart. on the subject of the Bull in Cœnâ Domini,*" and is as follows, Ap. p. 341:—

"The Bull which is generally named in Cœnâ Domini, because it was published every year on *Holy Thursday*, until Pope Clement XIII., out of a compliment to some princes, to whom some parts of the said Bull were obnoxious, left off the publishing it on the said day. Amongst other things it is said, 'Item excommunicamus et anathematizamus omnes illos qui per se seu alios, directe vel indirecte sub quocumque titulo, vel colore de facto occupant, vel detinent, vel hostiliter destruant, vel invadunt, aut occupare, detinere, vel destruere, aut invadere hostiliter præsumpserint, in totum vel in partem Almam urbem, Regnum Siciliæ, Insulas Sardinia et Corsicæ, terras citra Pharum,' &c. &c. &c. This Bull, although the formality of its publication is now omitted, *is, nevertheless, implicitly in vigour in all its extension, and is likewise observed in all cases, where there is no impediment to the exertion of the Pope's authority*; therefore it must legally be looked upon as a public declaration to preserve his rights. This Bull has undergone, at different times, some alterations as to the form, from the several Popes by whom it was published. The paragraph above transcribed is taken from the one published by Gregory XIII., anno 1583, 4th April. It is inserted in the *Bullariad Mainardi*, tom. 4, part. 4. The above is in the handwriting of Cardinal Erskine, (Uditore Sanctissimo de S. S.)

"I received this note from Cardinal Erskine, at Rome,

in the month of August, 1793. He was then in the office of Promotore della Fide, and in a few days afterwards departed on his private mission to England. Soon afterwards he was appointed Auditor of the Pope. "J. C. W."

Now the Editor submits, with the most entire confidence, to the common sense of the reader, that a more conclusive document than this is not within the range of documentary evidence on any given subject. Here is a Cardinal of the College de Propaganda Fide—the auditor of the Pope himself—a man who could not be ignorant, who could not misrepresent or distort a fact in which the interests of his superior, his college, and his whole church were involved. This man expressly asserts, that "*this Bull is implicitly in vigour, in all its extension, and is likewise observed in all cases where there is no impediment to the Pope's authority !*" and that it is "a public declaration to preserve the Pope's rights." The reader is only asked to compare this testimony with the following facts :—

First, that these same principles as to this Bull so explicitly laid down by Cardinal Erskine, are fully substantiated as Papal law by the Canonist Reiffenstuel, one of the standards of Maynooth, as appears in this vol. pp. 47–50.

Secondly, that on this ground, if we could prove no facts about this Bull, we have yet incontestible evidence, a priori, that it must be in force in Ireland, and in the British empire, where there is no impediment whatever to the introduction of any Papal Bulls.

Thirdly, that we have incontestible evidence of the fact, as appears from the authentic documents lodged in the Universities, that this Bull has been published in the standard of theology, which the Papal bishops are demonstrated to have set up as that book in which their priests were to be educated, and directed under their inspection, to direct the consciences of the Roman Catholics of Ireland.

Lastly, that this is the mode of giving publicity to the laws of Rome, which the church adopts as the most efficient to which she can possibly have recourse, see p. 26–28, and see the proof adduced in the letter to Dr. Mur-

ray, p. 230-239. If this evidence is not conclusive to the mind of every man capable of reading plain English, it can only be said, that there is no such thing as moral demonstration or documentary proof of any fact to be adduced in any language amongst men. This book is intended as a book demonstrating facts,—the remedies against the crimes it proves, must be the work under God of every man who values true religion, and civil and religious liberty in the British empire.

PASTORAL ADDRESS AND DECLARATION
OF THE
ROMAN CATHOLIC
ARCHBISHOPS AND BISHOPS
OF IRELAND,
TO THE
CLERGY AND LAITY OF THEIR COMMUNION.*

Dated 25th January, 1826.

CHAPTER IX.

This work would present a very imperfect view of the duplicity, the treachery, the perjury of the Papal hierarchy, if it did not lay before the reader the pastoral addresses of these men to their clergy and people, before they obtained emancipation in 1826, and after they obtained it in 1830. These documents, therefore, are strictly printed in their original form, and notes and references are subjoined to illustrate their real nature and tendency.

TO THE CLERGY AND LAITY OF THE ROMAN CATHOLIC
CHURCH IN IRELAND.

REV. BROTHERS, BELOVED CHILDREN,

With a trembling sense of the obligations which the nature of our office imposes on us, we have come to—

* The peculiar treachery of this address and declaration is conspicuously exhibited in the fact that it is addressed to the clergy and laity of their own communion, because such an open public address, so ratified by the solemnity of giving it on oath, precluded the possibility of supposing that any secret system of instruction could be carried on in direct contradiction to these avowed and open principles. How terribly it illustrates that name, "THE MYSTERY OF INIQUITY."

gether, after the example of our predecessors, to deliberate in common on the awful interests with which we are charged. We have taken into consideration various subjects which are intimately connected with the welfare of religion; and whilst we have sought with jealousy to guard the sacred deposit "committed to our trust by the Holy Ghost," (2 Tim. i. 14), we have also esteemed it a duty to be "ready to satisfy every one that asketh us a reason of that hope which is in us," (1 Pet. iii. 15,) that you, "dearly beloved, our joy and our crown (may) stand fast in the Lord," (Phil. iv. 1,) and "that he who is on the contrary part may be afraid, having no evil to say of us." (Tit. ii. 8.)

We know, dearly beloved, the filial duty with which you are solicitous to hear the voice of those who "watch, as being to render an account of your souls." (Heb. xiii. 17.) We hasten, therefore, to make known to you our unanimous decisions on such matters as are of common concern, that you, on your part, may "fulfil our joy; that being of one accord, you stand fast in one spirit, with one mind labouring together for the faith of the Gospel." (Phil. ii. 2, and i. 27.)*

1st Resolution—Having considered attentively a plan of national education which has been submitted to us—resolved, that the admission of Protestants and Roman Catholics into the same schools, for the purpose of literary instruction, may, under existing circumstances, be allowed, provided sufficient care be taken to protect the religion of the Roman Catholic children, and to furnish them with adequate means of religious instruction.

2nd Resolution—That in order to secure sufficient protection to the religion of Roman Catholic children under such a system of education, we deem it necessary that the master of each school, in which the majority of the pupils profess the Roman Catholic faith, be a Roman Catholic; and that in schools in which the Roman Catholic children form only a minority, a permanent Roman Catholic assistant be employed; and that such master and assistant be appointed upon the recommendation, or

* These smooth and seemingly Christian citations of Holy Writ can only remind us, when we know the sequel, of those found in the lips of the Father of Lies himself.

with the express approval, of the Roman Catholic Bishop of the diocese in which they are to be employed ; and further, that they, or either of them, be removed upon the representation of such Bishop. The same rule to be observed for the appointment or dismissal of mistresses and assistants in female schools.

3rd Resolution—That we consider it improper, that masters and mistresses intended for the religious instruction of Roman Catholic youth, should be trained or educated by or under the control of persons professing a different faith ; and that we conceive it most desirable, that a male and female model school shall be established in each province in Ireland, to be supported at the public expense, for the purpose of qualifying such masters and mistresses for the important duties which they shall be appointed to discharge.

4th Resolution—That in conformity with the principle of protecting the religion of Roman Catholic children, the books intended for their particular instruction in religion shall be selected or approved by the Roman Catholic prelates ; and that no book or tract for common instruction in literature, shall be introduced into any school in which Roman Catholic children are educated, which book or tract may be objected to on religious grounds, by the Roman Catholic Bishop of the diocese in which such school is established.*

5th Resolution—That a transfer of the property in several schools which now exist, or may hereafter exist in Ireland, may be utterly impracticable from the nature of the tenure by which they are, or shall hereafter be held ; and from the number of persons having a legal interest in them, as well as from a variety of other causes ; and that, in our opinion, any regulation which should require

* This principle has been carried into effect by the National Board of Education. It is just enough to ask, "*What is this country called as to its profession of religion ?*" The ordinary answer would be, "*A Christian country.*" Then we propose the question, "*What is the only book which is excluded by name from the education of this nation ?*" The answer is, *The Book of God.*" This is the book which they have excluded to protect the religion of the Roman Catholics, and their guilt is only exceeded by that of those who have compromised the sacred principles of their religion in acceding to the system.

such transfer to be made, as a necessary condition for receiving parliamentary support, would operate to the exclusion of many useful schools from all participation in the public bounty.

6th Resolution—That, appointed as we have been by divine providence to watch over and preserve the deposit of Catholic faith in Ireland; and responsible as we are to God for the souls of our flocks, we will, in our respective dioceses, withhold our concurrence and support from any system of education which will not fully accord with the principles expressed in the foregoing resolutions.*

7th Resolution—Having taken into consideration the project of a provision to be made by law for the support of the Prelates and Clergy of the Roman Catholic Church in Ireland—resolved, that no such legal provision for our support, and that of our clergy, will be acceded to by us, until the Catholics of Ireland shall have been emancipated. And that at no period can we accept any such legal provision, unless our acceptance of it be found by us consistent with the independence of our church and the integrity of its discipline, as well as with the cordial union and affectionate attachment which has hitherto subsisted between the Catholic clergy and that faithful people, from whose generous contributions we and our predecessors have, for centuries, derived our support.†

8th Resolution—Having learned with sorrow, that, notwithstanding the repeated expositions already given of our faith, some grievous misconceptions regarding certain points of Catholic doctrine are still unhappily found to exist in the minds of many of our fellow-subjects—resolved, that we deem it expedient to remove the

* Yet the inconsistency of falsehood is well exemplified in the bitter quarrels and mutual recriminations of two of those who signed this—Drs. Murray and M'Hale.

† The affectation of calling it a "*generous contribution*" is too absurd, when, in the very catechisms which they teach in the National Schools, they make "to contribute to the support of their pastors" one of the commands of their church; and the violation of this is a mortal sin, in which if they die they must go to hell. The "*generous contributions*," levied by the threats of hell, are like the liberal donation of your purse to a robber who holds a pistol to your head. The detection of Dr. Murray's provincial statutes shows the scale by which these "*generous contributions*" are to be exacted from the poor people.

possibility of future misconception on those heads, by the following full and authentic declaration.*

DECLARATION OF THE ARCHBISHOPS AND BISHOPS OF
THE ROMAN CATHOLIC CHURCH IN IRELAND.

At a time when the spirit of calm inquiry is abroad, and men seem anxious to resign those prejudices through which they viewed the doctrines of others,† the Archbishops and Bishops of the Roman Catholic Church in Ireland avail themselves with pleasure of this dispassionate tone of the public mind, to exhibit a simple and correct view of those tenets that are most frequently misrepresented. If it please the Almighty that the Catholics of Ireland should be doomed to continue in the humbled and degraded condition in which they are now placed, they will submit with resignation to the divine will. The Prelates, however, conceive it a duty which they owe to themselves, as well as to their Protestant fellow-subjects, whose good opinion they value, to endeavour once more to remove the false imputations that have been frequently cast upon the faith and discipline of that church which is intrusted to their care, that all may be enabled to know with accuracy the genuine principles‡ of those men who are proscribed by law from any participation in the honours, dignities, and emoluments of the State.

1. Established for promoting the happiness of mankind, to which order is essential, the Catholic religion,

* These divines have effectually succeeded. Blind and incredulous must they surely be who shall ever misconceive their real principles again.

† The smooth tone of this constitutes one of its most disgusting features, when we consider its duplicity and falsehood—when we remember that very temper of the Protestant mind, which, in fact, was nothing but Protestant ignorance and credulity, fostered and imposed on by the professions of these Papal hypocrites, who, while they were writing this, and for eighteen years before it, had been secretly training the poor Roman Catholics of Ireland in Dens's Theology, and for thirteen years had been circulating among them the Rhemish notes, which some of them had denied on their oath.

‡ Let the Protestant population study this book, and the proofs of the facts adduced in it, and then they will know the genuine principles of this Papal hierarchy—these monsters of treachery and falsehood.

far from interfering with the constituted authorities of any state, is reconcileable with every regular form which human governments may assume.* Republics as well as monarchies have thriven where it has been professed, and, under its protecting influence, any combination of those forms may be secure.

2. The Catholics in Ireland of mature years, are permitted to read authentic and approved translations of the Holy Scriptures, with explanatory notes; and are exhorted to use them in the spirit of piety, humility, and obedience.† The clergy of the Catholic Church are bound to the daily recital of a canonical office, which comprises,

* Let the profession here made be compared with the extracts made from the Report of the Committee of 1816. Let all Papal Europe be summoned to witness the utter falsehood of this statement. For if the Papal governments themselves did not know that this was utterly false, why should they erect so many barriers against the Pope's ecclesiastical authority? Why did the Queen of Portugal denounce the Bull "*Super Soliditate*," (see p. 281,) which these Papal bishops have published now in Ireland? Why did the Attorney-general and the Parliament of France—why did Spain—why did all Europe denounce that very bull, the *Bulla Cœnæ Domini*? Why did they say it would overturn thrones, and subvert all the laws and governments of kingdoms, (see pp. 290, 1, 7,) which very bull these Papal traitors who signed this oath had been secretly teaching their priests to drill the people in, through all Ireland, since 1808, (see Letter to Dr. Murray, pp. 230—239. In fact this entire volume is one consecutive proof of the utter falsehood, the conscious falsehood of this declaration.

† The falsehood of this is best shown, not from the fourth rule of the Index—not from the Pope's encyclical of 1824, which commands the observance of that rule, and the letter of these very same bishops, declaring they cordially approve of their master's sentiments, published only two years before this very declaration was made—not even from the fact of the poor Roman Catholics being universally discouraged, and frequently prevented from reading the Scriptures. But what is the testimony of these ministers of Antichrist, in the very table of references which they subjoin to the Bibles which they have been compelled to publish, by the fear that the people will have Bibles in defiance of them. Here is their opinion of the Bible:—"Holy Scriptures hard to be understood, and wrested by many, to their own destruction—2 Pet. iii. 16. Not of private interpretation—2 Pet. i. 20. Corrupted by heretics—St. Math. xix. 11." &c. This is the permission and exhortation given in their own Bible, to study the Scriptures. This is the testimony of men who call themselves God's ministers of his holy word.

in the course of a year, almost the entire of the sacred volume; and her pastors are required, on Sundays and on festivals, to expound to the faithful, in the vernacular tongue, the epistle or gospel of the day, or some other portion of the divine law.

3. Catholics believe that the power of working miracles has not been withdrawn from the Church of God. The belief, however, of any particular miracle not recorded in the revealed word of God, is not required as a term of Catholic communion, though there are many so strongly recommended to our belief, that they cannot without temerity be rejected.

4. Roman Catholics revere the Blessed Virgin and the Saints, and piously invoke their intercession. Far, however, from honouring them with divine worship, they believe that such worship is due to God alone, and that it cannot be paid to any creature without involving the guilt of idolatry.*

5. Catholics respect the images of Christ and of his Saints, without believing that they are endowed with any intrinsic efficacy. The honour which is paid to these memorials is referred to those whom they represent; and should the faithful, through ignorance, or any other cause, ascribe to them any divine virtue, the Bishops are bound to correct the abuse, and rectify their misapprehensions.

6. The Catholic Church, in common with all Christians, receives and respects the entire of the ten commandments, as they are found in Exodus and Deuteronomy. The discordance between Catholics and Protestants on this subject arises from the different manner in which these divine precepts have been arranged.†

* Compare this with the present Pope's encyclical of 1832, which these men have translated, in which he declares that the Virgin Mary is "*the whole foundation of his hope*;" and with all the blasphemous and idolatrous publications sold in their own shop, of which "*The Glories of Mary*" is among the foremost and the worst.

† Yet in the very catechism printed under Dr. Murray's sanction, the whole of the second commandment is omitted; and in the catechism taught at Rome this moment, not only is the second omitted, but the fourth also; and the "*Man of Sin*" has substituted another in its place, namely, "*Remember to keep holy the Festivals.*" —See Catechism, translated and published by Editor, Seeley and Burnside, London. 1839.

7. Catholics hold, that, in order to attain salvation, it is necessary to belong to the true church, and that heresy or a wilful and obstinate opposition to revealed truth, as taught in the Church of Christ, excludes from the kingdom of God. They are not, however, obliged to believe, that all those are wilfully and obstinately attached to error, who, having been seduced into it by others, or who, having imbibed it from their parents, seek the truth with a cautious solicitude, disposed to embrace it when sufficiently proposed to them; but leaving such persons to the righteous judgment of a merciful God, they feel themselves bound to discharge towards them, as well as towards all mankind, the duties of charity and of social life.*

8. As Catholics in the Eucharist adore Jesus Christ alone, whom they believe to be truly, really, and substantially present, they conceive they cannot be consistently reproached with idolatry by any Christian who admits the divinity of the Son of God.

9. No actual sin can be forgiven at the will of any pope, or any priest, or of any person whatsoever, without a sincere sorrow for having offended God, and a firm resolution to avoid future guilt, and to atone for past transgressions. Any person who receives absolution without these necessary conditions, far from obtaining the remission of his sins, incurs the additional guilt of violating a sacrament.

10. Catholics believe that the precept of sacramental confession flows from the power of forgiving and retaining sins, which Christ left to his Church. As the obligation of confession, on the one hand, would be nugatory without the correlative duty of secrecy on the other, they believe that no power on earth can supersede the divine obligation of that seal which binds the confessor not to

* When Dens is now proved to have been the universal secret standard by which these bishops had been for eighteen years drilling those very priests, to direct the consciences of the very people to whom this tissue of hollow mockery was addressed—and when it is also demonstrated by their own books now lodged in the Universities, that the men who signed this oath and declaration had been circulating, under their authority, the notes of the Rhemish Testament as the infallible interpretation of the Scripture, teeming as they are with persecution, the hypocrisy and treachery of this is too lamentably demonstrated.

violate the secrets of auricular confession. Any revelation of sins disclosed in the tribunal of penance, would defeat the salutary ends for which it was instituted, and would deprive the ministers of religion of the many opportunities which the practice of auricular confession affords, of reclaiming deluded persons from mischievous projects, and causing reparation to be made for injuries done to persons, property, or character.*

11. The Catholics of Ireland not only do not believe, but they declare upon oath, that they detest as unchristian and impious, the belief "that it is lawful to murder or destroy any person or persons whatsoever, for or under the pretence of their being heretics;"† and also

* The discovery of Dens's Theology has thrown a light on the confessional—as a system of perpetuating slavery, and propagating sedition, treason, and murder—which was never let in on it before. It discloses, in conjunction with the books they give to all females, the basest, blackest tissue of horrible obscenity that ever was concocted in the purlieus of the prince of darkness, for bringing them into slavery to their priests, by putting obscene ideas into their minds, in the guise of instruction, and then extorting them out in confession as sins, under the cloak of religion. Thus the delicacy of these poor souls is prostrated at the feet of their tyrants, and the more delicate and chaste they are, the more they are enslaved. Then as to men, it is proved to demonstration by Dr. Murray's Statutes, that Dens is the manual of the priests to direct the consciences of the people; and it is clear from this whole volume, that they have set up their code of laws of sedition, treason, and blood, to complete the system of iniquity in which Dens is deficient as to authority. Therefore, they call the present edition of Dens, "*Editio Nova et absolutissima quippe cui nunc primum accedunt Epitome ex operibus Benedicti XIV.*" &c., that is, because the Pope's laws, setting up his authority in Ireland, are now first added to it, that so the work is complete.

† The oaths of these men are always taken under a secret reservation, as they confess, viz. "*salvo jure superioris*," that is, "saving the right of my superior," in other words, saving the right of priests, bishops, and popes. The laymen is taught to mean, if my master the Priest allows it; the Priest reserves the right of his master the Bishop; and the Bishop of his master the Pope, who is "the centre of Catholic unity," or as in this exercise of his centripetal power; the centre of papal perjury, and, indeed, of all papal crime, he is emphatically and literally "*the Man of sin*." This is clear from all their books, Bailly, Dens, and all their standards of moral theology; and whenever we get practically, any facts on the point, we discover the working of the system; for as we have seen the popish members of parliament violate their oath without scruple or cere-

the principle "that no faith is to be kept with heretics."* They further declare, on oath, their belief, that "no act in itself unjust, immoral, or wicked, can ever be justified or excused by or under pretence or colour that it was done either for the good of the Church, or in obedience

mony, so we see, when we get at the fact of an appeal to the Pope on this oath, as in the case of the Bishop of Malta, who sent it to him before he would take it, the Pope refuses to approve of it; therefore all obligation of it is relaxed. It was for the interest of the church they should take the oath, that was their duty then, but the perjury now would be to keep it, (3d Lat. Can. 16.) for to break it, is their duty now.

But these papal bishops have reserves in abundance on this oath. "They detest as impious and unchristian the belief that it is lawful to murder heretics." Now they solve this as Dens solves many difficulties "*distinguendo*."

"Lawful," how? By the laws of England? True—they swear truly.

"Lawful" by the law of the Decalogue? True—their oath is good.

But "lawful" by the laws of Rome, as we meant? O no; they reserve this, and accordingly they secretly teach "*Dominum Dens auctorem sequentes*," that heretics are to be put to death, whenever it is expedient for the church to do so; and when they obtain the end of their oath, then they set up the law of their church in Ireland for exterminating Protestants out of their dioceses.—See their oaths and crimes compared, pp. 99 to 147, and Letter to Dr. Murray, pp. 239 to 246. But by whatever system of fraud they sanction the commission of the crime, the proved facts, for which their own documents are now lodged in the Universities, demonstrate their horrid hypocrisy. And when we couple with this the scriptural sanctity with which they seem to address here the men whom they were secretly drilling in the very crimes which they were thus pretending openly to renounce on oath, in the presence of the nation, to impose on Protestants, it really leaves all the history of papal treachery and perjury far at a distance.

* Now this part of their oath is also true "*distinguendo*." Is it their principle that "no faith is to be kept with heretics?" Certainly not; for whenever any covenant is made with heretics which it is the interest of the church to keep with them, then faith is to be strictly maintained. But whenever a covenant is made which it is the interest of the church to break with them, then no faith is to be kept, however sworn, for this would be unfavourable, "*vergeret in deteriorem exitum*." Hence "piety and the utility of the church" demand a dispensation, and those are quite sufficient causes for annulling their promise or oath on any subject.—See Bailly and Dens, &c. &c.

to any ecclesiastical power whatsoever ;”* “that it is not an article of the Catholic faith, neither are they thereby required to believe, that the Pope is infallible ;”† and that they do not hold themselves “bound to obey any order,

* Now this they make out true “*distinguendo*.” “No act in itself unjust, immoral, or wicked, can be justified on the pretence that it was done for the good of the church.” True. But then no act which not by pretence, but really and in fact is for the good of the church can be in itself unjust, immoral, or wicked? The good of the church is a good end ; acts done with a good end are good acts—therefore acts done for the good of the church are good acts, and good acts cannot be unjust, immoral, or wicked—therefore good acts may be done with a good conscience, and, therefore, whatever is for the good of the church may be done with a good conscience. As long as Dens and the devil can reason, such oaths as this are easily concocted. But this volume amply illustrates the principle. For example :—It was really for the good of the church that the Bulla Cœnæ Domini should be taught through Ireland, but secretly ; for see the imperative reasons, pp. 47, 48, 49, and Cardinal Erskine’s note, p. 304 ;, and accordingly it was taught, see pp. 230–239. But it was really for the interest of the church that Dr. M’Hale and Dr. Doyle should deny on oath that it ever had been received, or would be received in Ireland, while they and their brethren were privately teaching it.—See pp. 42 to 47, and see the rule laid down, p. 49, that it was right for them to dissemble.

Now to take a deliberately false oath, *on the pretence* that it was for the good of the church, would be a great practical evil—it would be a perjury ; but to take such an oath, when it was *really* for the good of the church, was a dutiful adherence to the 16th Can. of the 3d Lateran Council, which they are sworn to obey, so this was keeping their oath ; for as by that canon “*oaths contrary to ecclesiastical utility, are not to be accounted oaths, but perjuries ;*” so, *perjuries to promote ecclesiastical utility, are not perjuries, but good and lawful oaths*. The facts are indisputable, and it requires but little skill in Dens’s moral theology to understand and apply the principle.

“How could you go and break your oath the way you did?” said a man to a witness whom he knew to have sworn to a whole tissue of lies in a court of justice.

“No, but keep my oath you mean,” replies the witness.

“Keep your oath !” rejoins his friend ; “how can that be, when you know as well as I do that all you swore was false.”

“Ay but,” returns the other, “I swore this morning before I went out that I would not tell a word of truth to day.”

† This is also perfectly true “*distinguendo*.” They swear “it is not an article of the Catholic faith, and that they are not bound to believe that the Pope is infallible.” True. But they do not swear that they themselves do not believe that he is infallible. It is not an article of the Catholic faith, because if it was, all would be bound to

in its own nature immoral, though the pope or any ecclesiastical power should issue or direct such an order; but, on the contrary, that it would be sinful in them to pay any respect or obedience thereto.”*

12. The Catholics of Ireland swear, that they “will be faithful, and bear TRUE ALLEGIANCE, to our most gracious sovereign lord, KING GEORGE THE FOURTH; that they will maintain, support, and defend, to the utmost of their power, the succession of the crown in his Majesty’s family, against any person or persons whatsoever: utterly renouncing and abjuring any obedience or allegiance to any other person claiming

believe it. But the Gallican church does not believe it, while the Ultramontane doctors do. They are all Ultramontanists, and they swear nothing about themselves, they only swear about the Catholic faith, and what here they swear is true; and as they swear nothing about their own faith, they swear nothing that is false. But they were all teaching in Dens that the Pope is infallible, so we know what they believed and taught on the point.

But again, even if they swore as to their own faith, still there is another reserve *distinguendo*.

The Pope is infallible as to matters of fact? No. They do not really believe that.

Ergo, they swear with a safe conscience they do not believe him infallible.

Again *distinguendo*.

The Pope is infallible as a private doctor? No. They only believe he is infallible “*ex cathedra*.”

Ergo, they can swear they do not believe the Pope is infallible. So they swear with a safe conscience; but the Protestants know little about such oaths till they are trained in the study of Dens’s Theology.

* Here is the same principle as the last. The Pope never issues an order as Pope, except “*ex cathedra*.” But the Pope by the preceding speaking “*ex cathedra*” is infallible, Ergo, the Pope issuing such an order is infallible.

Again, any order that is infallible cannot be immoral. But the Pope’s order “*ex cathedra*” is infallible. Ergo, the Pope’s order cannot be immoral.

Therefore, when they swear not to obey any order that is in its own nature immoral, though issued by the Pope, they swear not to obey a thing that can have no existence, therefore a thing that cannot be a lie, because in fact it is nothing at all. Therefore they may obey whatever order the Pope chooses to issue, and still their oath is true.—*Dominum Dens auctorem sequentes*.

or pretending a right to the crown of these realms ;”* that they “renounce, reject, and abjure the opinion, that princes excommunicated by the pope and council, or by any authority of the See of Rome, or by any authority whatsoever, may be deposed and murdered by their subjects, or by any person whatsoever ;”† and that they “do

* The loop-hole for conscience in this part of the oath is not so immediately apparent. These Papal bishops, while they seem to us to be swearing, may say that they are merely here historically reciting the oath of allegiance taken by Roman Catholics ; they might just as well have said, “the Catholics of Ireland take the oath of allegiance, and this is the oath they swear ;” but they do not tell us that this oath is always taken like every promissory oath, “saving the authority of the Pope ;” nor do they tell us that they have the power of dispensing with this oath for their subjects and themselves, whenever piety and the utility of the church, or any thing they judge a sufficient cause demands, as they teach in Bailly and Dens. So that they can swear an oath of allegiance to-day—and to-morrow, if the utility of the church requires it, can absolve themselves and their subjects from it at once.

† Now this is true too, for it is not their doctrine that any prince, when excommunicated, may be deposed and murdered by his subjects, for this might be very inconvenient to the church of Rome. For example—our most gracious sovereign the Queen, and all her Protestant subjects, are excommunicated heretics. This is necessary that they may be held up as under the sentence of the church. See *Bulla Cænæ*, see *Pastor Bonus*, see Dr. Murray's Provincial Statutes. But any attempt to dethrone the Queen would be most exceedingly contrary to their principles, because most exceedingly prejudicial to their interests, for they know it would bring destruction on their head. No ; on the contrary, their interest is to make the loudest professions of loyalty and devotedness to her service ; for though they secretly curse and excommunicate her in bulls and statutes ; they compose prayers for her, and return thanks for her, and print their prayers and thanksgivings, &c. &c. in the papers, and try to identify themselves with her ; so that they give out that those who expose their villainy and denounce their crimes are disloyal, as they dared to charge Mr. M'Neile with applying the name of Jezebel to his Sovereign, though they know they might as justly have charged it on the Archbishop of Canterbury. But all this they do, the more effectually to carry on their schemes for the subversion of her throne, the overthrow of her church, and of the British Protestant State. The Pope has only an indirect authority in these realms, and then his plan is, and the plan of all his agents, to effect his objects by indirect means, to cause by his secret plots and machinations such a state of things as will finally attain his ends. Professions of loyalty are necessary to this ; so this oath and declaration were most needful to gain emancipation in the days of George IV. Loud and

not believe that the Pope of Rome, or any other foreign prince, prelate, state, or potentate, **HATH**, or **OUGHT TO HAVE**, any temporal or civil jurisdiction, power, superiority, or pre-eminence, directly or indirectly within this realm.* They further solemnly "in the presence of God, profess, testify, and declare, that they make this declaration, and every part thereof, in the plain and

clamorous professions of loyalty are now equally important in the reign of Queen Victoria. It is true the traitor cannot sometimes suppress his treason; sometimes the Queen is threatened with rebellion in Ireland if she dares to change her ministers; sometimes she is threatened with the rebellion if she goes to war, as O'Connell looks to the first cannon fired as the signal for repealing the union, and dismembering her empire; but as to any direct attempt to depose and murder her, there is not the least danger of it, unless her majesty should be led to see their real character, and should feel it necessary, for the safety of her throne, to follow the steps of Elizabeth, and come into open hostility to popery. Then, indeed, her majesty's loyal Protestant subjects might begin to fear for the plot and the assassin; but as long as Popish Bishops can proceed on smoothly to their end, so long they will be as loyal as their interest makes it necessary for them to appear. They dare not budge till the Pope gives the word, for it is his province, as Maldonatus informs us, to declare when it is the proper time to pluck up the tares, in other words to turn out to massacre heretics, and overthrow a heretical throne; so that they can safely take this oath at any time, for it is always true—as long as it is their interest to keep it; and whenever it is their interest to break it they can grant a dispensation to themselves, as well as to their subjects.—See Dens, vol. ii. p. 347.

* This is to be considered *distinguendo*. If it is meant that they do not believe that the Pope hath, or ought to have, any temporal or civil jurisdiction, according to the laws of England, this is true. They are swearing before the people of England, and they swear according to what this people understands concerning their own laws and constitution; for there is no use in swearing to men on a subject about which they know nothing. Now Protestants know nothing about the laws of Rome; therefore, their Bishops swear according to the laws of England, which the people know, and not according to the laws of Rome, which they do not know; and this is proper, judicious, Papal swearing—such as men ought to swear, when it answers their purpose to swear, and to induce men to believe what they swear. But as to swearing that the Pope hath not and ought not to have temporal power, indirectly, over these realms, according to the laws of Rome, that would be quite absurd.—See Dens II., p. 147 to 164. Thomas Aquinas, 2nda. 2nda. sec. 12, art. 2; the Bull "*Super Soliditate*." See pages 281, 282, published by these men to enforce them.

ordinary sense of the words of their oath, without any evasion, equivocation, or mental reservation whatsoever, and without any dispensation already granted by the Pope, or any authority of the See of Rome, or any person whatever, and without thinking that they are or can be acquitted before God or man, or absolved of this declaration, or any part thereof, although the Pope, or any persons or authority whatsoever, shall dispense with or annul the same, or declare that it was null and void from the beginning.”*

After this full, explicit, and sworn declaration, we are

* This part of their oath is like all the rest—in strict accordance with Popery. For while they take every oath that could be invented as to any contract or promise, “*Salvo jure superioris* ;” each part of the oath is taken with this reservation ; and the same power that can dispense with one part of the oath, in which the promise or contract is included, can dispense with the other part of the oath, which either denies or promises not to seek a dispensation. This is well and clearly stated by Paschenius, who remarks on the oath of allegiance that James I. drew up, by which he foolishly supposed he could bind the consciences of Roman Catholics against the power of the Pope and their Priests. Paschenius says :—

“ See in so great craft what great simplicity doth bewray itself. When he had placed all his security in that oath, he thought he had found such a manner of oath, knit with so many circumstances, that it could not, with safety of conscience, be dissolved by any man. *But he could not see that if the Pope did dissolve that oath, all the tyings of it, whether of performing fidelity to the King, or of admitting no dispensation, would be dissolved together.* Yea, I will say another thing, which is more admirable. You know, I suppose, that an unjust oath, if it be evidently known, or openly declared to be such, *bindeth no man, but is ipso facto null.* That the King’s oath is unjust, hath been sufficiently declared by the Pastor of the Church himself (i. e. the Pope). You see, then, *that the obligation of it is vanished into smoke, so that the bond, which by so many wise men was thought to be of weight, is become less than straw.*”

This oath and these remarks of Paschenius may be found in the “Protestant” Ed. 1821, vol. i. p. 236.

This is the universal doctrine of the Papacy on oaths ; so that this oath and declaration is from beginning to end one tissue of falsehood.

The principle is more fully set forth in Dens. In the *Tractatus de Contractibus*, vol. iii. p. 286, it is asked—

“ What difference is there whether contracts are valid on the ground of justice, or only on that of a religious obligation? Answer—There is much difference : for if a contract obliges only

utterly at a loss to conceive on what possible ground we could be justly charged with bearing towards our MOST GRACIOUS SOVEREIGN ONLY A DIVIDED ALLEGIANCE.*

13. The Catholics of Ireland, far from claiming any right or title to forfeited lands, resulting from any right, title, or interest, which their ancestors may have had therein, declare upon oath, "that they will defend to the utmost of their power, the settlement and arrangement of property in this country, as established by the laws now in being."† They also "disclaim, disavow, and

on the ground of a religious obligation, when the oath is relaxed a man is bound to nothing."

"Quid interest an contractus valeant, ex justitia; an ex religione tantum? R: multum interest nam si obliget ex Religione tantum, relaxato juramento, ad nihil tenetur."

Now, this oath being in itself unjust, and these Papal Bishops being quite compelled from the necessity of the case, to make this profession to gain their object, when they grant themselves a dispensation they are bound to nothing.

Now as to dispensation, Dens asks in the same page—

"What if a man is compelled to swear that he will not seek any dispensation of his oath?"

"Answer—That oath itself is invalid, because it would tend to an unfavourable issue; for though it might be lawful not to seek a dispensation, nevertheless the obligation not to seek it would injure the common good, because robbers then would extort and injure without any remedy."

So, this oath of these Bishops—"Dominum Dens auctorem sequentes"—is one tissue of imposition—a blasphemy against God, and a perjury against the nation.

* When these Papal Bishops put this forth as a sworn declaration, and when we compare the facts with the oath, the only just response to such a clause as this is to say, that after the perfect demonstration of their infamous and confederated perjury, no honest, loyal subject can ever regard them in any point of view than as traitors to the majesty of the holy God, and traitors as far as they can or dare against the Protestant Sovereign of these realms.—See this book from p. 40 to p. 66, on Bulla Cœnæ; and from p. 99 to p. 147 on the Third Canon of the 4th Lateran Council.

† The veracity of this part of their oath will be fully appreciated by recurring to their evidence and their Laws, set up for Ireland. Nothing more is necessary to shew the duplicity and utter falsehood of this clause of it, than to turn back and peruse this work from p. 67 to p. 98. Let the oaths of some of their Bishops, and Mr. O'Connell, and Dr. Slevin be compared with this clause,

solemnly abjure any intention to subvert the present Church Establishment, for the purpose of substituting a Catholic Establishment in its stead. And further, they swear that they will not exercise any privilege to which they are or may be entitled, to disturb and weaken the Protestant religion and Protestant government in Ireland.”*

and then let the Papal law set up these bishops in 1832, be contrasted with their *vivâ voce* examination and with this deliberate oath, and it will appear that this is but another part of that tissue of base concocted perjury, which runs through all their oaths, which we can bring to the test of facts and documents.

* Every man must understand his own intentions in his own oath best. Now, no other comment is necessary on this, than that of one of the men who signed it, Dr. M'Hale. He states in a letter of his to the Bishop of Exeter, in 1833, as follows:—

“Far then from shrinking from any avowal of hostility to a system fraught with such injustice, I must frankly own *that the Establishment has been and shall continue to be the object of every legal and constitutional opposition in my power.* However irreconcilable you deem such a declaration with the obligations of our oath, I must protest against your competency to expound its meaning, the guide for my theology.”

Here Dr. M'Hale has his oath before him; he sees he has in that oath “*disclaimed, disavowed, and solemnly abjured any intention to subvert the Protestant Church Establishment*”—that is, as it existed in 1829. Yet here he expressly avows that the Establishment “*has been and shall be the object of every legal and constitutional opposition in his power.*” He states his principles at the time he was taking the oath; yea, he states his intentions to have been in flat opposition to the oath he was giving at the moment, when he was giving it. He deprecates the Bishop of Exeter's interpretation of his oath; but his own is so very satisfactory that it is difficult to say what the Bishop of Exeter could have added to it. The only thing wanting in the Doctor's letter was to have substituted the plural for the singular number, and signed it “for self and brother Bishops—John M'Hale.” The Doctor did not swear that the Establishment should not be the object of every opposition in his power that he could make, without subjecting himself to the penalty of the law; he only swore he would not endeavour to subvert, disturb, or weaken it.

There was a fellow of the name of Fearis, examined on a trial in the county of Carlow, who swore point blank to a certain fact, of which he declared on oath he was *sure*. In his cross-examination he denied it. “Why,” said the counsel, “did you not swear five minutes ago you were sure of it?” “O yes,” replied the fellow, laughing, “I swore I was *sure*, but I did not swear I was *cock sure*.” If the interests of the Church were concerned, the Doctor would have not only absolved, but applauded the witness, while no doubt the Bishop of Exeter's Theology had been completely at fault on the occasion.

14. Whilst we have, in the foregoing declaration, endeavoured to state, in the simplicity of truth, such doctrines of our church as are most frequently misunderstood or misrepresented amongst our fellow subjects, to the great detriment of the public welfare, and of Christian charity; and whilst we have disclaimed anew those errors or wicked principles which have been imputed to Catholics, we also avail ourselves of the present occasion, to express our readiness, at all times, to give, when required by the competent authority, authentic and true information upon all subjects connected with the doctrine and discipline of our church; and to deprecate the injustice of having our faith and principles judged of by reports made of them by persons either avowedly ignorant of, or but imperfectly acquainted with, the nature of our church government, its doctrines, laws, usages, and discipline.

This declaration we approve, subscribe, and publish, as well that those who have formed erroneous opinions of our doctrines and our principles, may be at length undeceived, as that you, dearly beloved, be made strong in that faith which you have inherited as "the children of saints, who look for that life which God will give to those that never changed their faith from him."—Tob. ii. 18.

Reverend Brothers, beloved Children, "Grace, mercy, and peace," be to you "from God the Father, and from Christ Jesus our Lord."—1 Tim. i. 2.*

* It is difficult to say which is the more awful and revolting part of this oath—the tissue of falsehood which is embodied in it, or the smooth hypocrisy with which it seems to address the Romish clergy and laity, in the tone of Episcopal and Scriptural sincerity and truth.

When it is demonstrated, that these men were trained themselves—had been solemnly pledged to train the people—had been long before this oath, and while they were swearing it, drilling their priests to train the people in the Theology of Dens—in principles, directly at war with every tittle of this public oath; it throws a glare of such horrible hypocrisy, of such diabolical duplicity, and treachery over the whole of their address, that language utterly fails to describe, or imagination to conceive it.

What a mutual consciousness of deliberate, confederated falsehood and villainy must these men have felt, when they were assem-

† Patrick Curtis, D.D.	† Daniel Murray, D.D.
† Oliver Kelly, D.D.	† Robert Laffan, D.D.
† Farrell O'Reilly, D.D.	† J. Shaughnessy, D.D.
† Peter M'Loughlin, D.D.	† Thomas Costello, D.D.
† James Magauran, D.D.	† Kiaran Marum, D.D.
† Geo. T. Plunkett, D.D.	† Peter Waldron, D.D.
† James Keating, D.D.	† John Murphy, D.D.
† Charles Tuohy, D.D.	† James Doyle, D.D.
† Edward Kiernan, D.D.	† P. M'Nicholas, D.D.
† Patrick Kelly, D.D.	† P. M'Gettigan, D.D.
† Cornelius Egan, D.D.	† Edmund Ffrench, D.D.
† William Crolly, D.D.	† Thomas Coen, D.D.
† Patrick Maguire, D.D.	† Robert Logan, D.D.
† Patrick M'Mahon, D.D.	† Patrick Burke, D.D.
† John M'Hale, D.D.	† John Ryan, D.D.

Dublin, 5th January, 1826.

THE PASTORAL ADDRESS OF 1830.

Having examined the nature of this oath and declaration, which was given by these papal bishops to deceive the nation and gain emancipation in 1826, we now proceed to consider that consummation of hypocrisy and falsehood which, after they had succeeded in their object, they issued the next year, in the shape of a pastoral address to their clergy and people, in order to carry on more effec-

bling to set forth to their own priests and people, principles and sentiments on oath, which they were all mutually conscious were false!—of which they knew that all their priests were conscious that they were false, and which they knew that to a great extent their people could not believe to be true; and yet to set them forth so deliberately!—to swear them so solemnly!! and to gloss them over with scripture, with such blasphemous hypocrisy!!—it really sets all language and all conception at defiance. A system so concocted, and producing such a body of men to carry it out into operation, may well indeed be considered as the *chef d'œuvre* of the father of lies—the blackest mystery of the prince of darkness. What can be expected but the heavy judgments of God on a people sunk under the fangs of such guides, and the atrocity of a system such as this? and what can be looked for but heavier judgments still on a Church and nation professing the truth, who are content to compromise their own religion and the word of God with such a system, instead of faithfully endeavouring to rescue their fellow-men from its accursed yoke?

tually their system of treason, and to make it seem as if they were the authors of peace; as if all the discontents, the agitations, and seditions of Ireland could not proceed from them, while they were and are the authors, under the guidance and inspiration of their master, of all the crimes and miseries of this wretched, antichrist-ridden country.

The following is a copy of the Pastoral Address issued by the Roman Catholic Bishops of Ireland (on the occasion of Emancipation) in the year 1830:—

PASTORAL ADDRESS.

The Archbishops and Bishops, whose names are undersigned, to the Clergy and People of the Catholic Church in Ireland, Health and Benediction.

BELOVED BRETHREN IN CHRIST JESUS.

Being assembled in Dublin, to deliberate, as our custom is, on our own duties, and the sacred interests confided to our care, we are urged by the charity of God, and the love we bear you, to address to you the following brief instruction:—

And, first, we give thanks to God and the Father of our Lord Jesus Christ, that not only you continue to be of one mind, labouring together in the faith of the Gospel, but also that this Gospel increases and fructifies amongst you, so that your improvement is manifest to all, whilst your faith is spoken of throughout the entire world. Be mindful, however, that “neither he that planteth is anything, nor he that watereth, but God that giveth the increase.”—1 Cor. iii. 7. As also, that “he that shall persevere unto the end, he shall be saved.”—Math. x. 22.*

* The profanation of the Holy Scriptures, with which these men commence their address, is one of its most revolting features. To talk to the poor Roman Catholics of Ireland of “labouring in the faith of the Gospel;” and of “the Gospel increasing and fructifying among them!” This from a set of blind apostate bishops, who not only never preached the Gospel to the people, but of whom and of whose whole priesthood, there is not one man to be found who knows what that Gospel is—not one who could tell a poor sinner how his soul is to be saved. Blind leaders of the blind, who live by imposing their superstitions and falsehoods on the people, and shut up the Bible from them, to keep them in ignorance of the impost-

Indeed, beloved brethren, the present should be to us and to you an acceptable time, not only on account of your advancement in virtue, but also because our divine religion has of late been somewhat relieved, and your civil rights greatly extended. Since we last addressed you, a great, and beneficent, and healing measure has been enacted by the legislature for your relief.

Only last year, and this country was agitated from end to end, and from its extremities to its very centre. The dominion of the passions prevailed over the dominion of the law—and men born to love each other, contended to almost the shedding of each others' blood; the public interests were neglected or forgotten; the ties of kindred were broken; the power of government was weakened; the laws themselves were paralysed; and religion, which used to silence passion, and consolidate the public peace, was unable freely to discharge her functions. It was at this time that He, by whom kings reign, and legislators decree just things, arose, and, as it were, said to the sea, be still, and to the north wind, do not blow. Our gracious and beloved Sovereign, walking in the footsteps of his royal family, (whose memory be ever cherished,) commiserated the state of Ireland, and resolved to confer upon her the inestimable blessing of religious peace. The great boon became the more acceptable to this country, because, among the counsellors of his majesty their appeared conspicuous, the most distinguished of Ireland's own sons—a hero and a legislator—a man selected by the Almighty to break the rod which had scourged Europe—a man raised up by Providence to confirm thrones—to re-establish altars—to direct the councils of England at a crisis the most difficult, and to staunch the blood and heal the wounds of the country which gave him birth. An enlightened and wise parliament perfected what the Sovereign and his counsellors commenced, and already the effects of their wisdom and justice are visible, and duly appreciated by all the wise and good. The storm which almost

ture; and if they can keep them lashed up in a spirit of hostility to their Protestant neighbours, so as to make them as much as possible their own slaves, and to prevent the approach of light to their minds, this is all they care for. This is their charity of God, and their love to the souls of the people.

wrecked the country has subsided, whilst social order, with peace and justice in her train, prepares to establish her sway in this long distracted country.*

* When we place beside this seemingly charitable and Christian address, the facts; we shall see what a light is thrown on it. We have detected from their own authentic and original documents, now lodged in the Universities of this empire, the fact that these Bishops had assembled in Synod in 1808, and then and there adopted and ordered the Theology of Dens to be printed for their priests. We learn from their Statutes, now also lodged in the Universities, that the bishops always selected some approved author for their priests to study, that by this they might direct the consciences of the people. We learn from their own bookseller's testimony, now also deposited in the Universities, that in 1809 Dens was in process of being printed for all the Romish bishops in Ireland. We learn also from another document, safely lodged in Oxford, that in 1814 this work was read in all the Irish colleges confessedly, except at Maynooth, where they were afraid it might be known, and that it was the conference book for every diocese in Ireland. We learn from the books themselves, now deposited also in the Universities, that these bishops patronized and propagated in the most clandestine manner from the year 1813, the Rhemish notes of the Testament, and that while one of the very bishops who signs this pastoral, swore that those notes were not circulated to his knowledge, under the patronage of any bishop or priest in Ireland, they were in circulation at that moment under the patronage of himself and eleven of his brother bishops. We learn from the authentic and original documents, the Statutes and Directories, now lodged in the Universities, that Dr. Murray, in Provincial Synod, in the very next year after this smooth address re-established this same system of theology for the conferences of his province; and that he added to it the body of laws which forms the chief subject of this volume, of which those who shall have read thus far, do not require to learn the character; but when we place these demonstrated facts, of which we have their long concealed but now detected documents lodged in our own Universities, we may safely say that the gloss of charity and religion, which is put on this pastoral address, furnishes an aggravated picture of the most disgusting duplicity—the most depraved treachery—the most diabolical falsehood, that ever was presented to the eye of a nation. When they call the measure of 1829, for which they affect such gratitude, "*a healing measure*," it is sickening to think of their mockery. Like a knave, who had inflicted a wound upon himself that he might be disabled from serving as a soldier, and only watched his opportunity to desert and to betray; who, while he was expressing continual gratitude to those who were administering healing remedies in the hospital, was ever secretly himself applying some irritating, fretting drug, which baffled every effort of all skill to heal, kept continually festering the wound he had inflicted, and precluded every hope of sound

And is not the king, beloved brethren, whom by the law of God we are bound to honour, entitled now to all the honour, and all the obedience, and all the gratitude you can bestow? And do not his ministers merit from you a confidence commensurate with the labours and the zeal expended by them on your behalf? And that legislature, which raised you up from your prostrate condition, and gave to you, without reserve, all the privileges you desired—is not that legislature entitled to your reverence and love? We trust that your feelings on this subject are in unison with our own, and that a steady attachment to the constitution and laws of your country, as well as to the person and government of your gracious sovereign, will be manifest in your entire conduct.*

and healthy granulation. These men, while they talk of gratitude for healing measures, are the monsters who have inflicted, and are ever rankling the wounds of their unhappy country—ever fretting, galling and festering the sores they have produced themselves—tearing off in secret the balm applied to every wound, and irritating and inflaming the unhappy patients to fever and to madness. Take this smooth and lying pastoral, that talks of healing measures openly to the people, and then compare it with the curses of the secret statutes—the bitter persecutions of the secret theology drilled into the priests to direct the consciences of the people—the fiendish notes upon the Bible, and the laws surreptitiously set up of treason, of confiscation, and of slaughter, and then you learn to estimate aright their truth and their gratitude for this healing measure.

* This was the Sovereign against whom they had the Bulla Cœnæ published from 1808—this was the Sovereign against whom, and all placed in authority under him, both in church and state, they published the next year, after they signed these smooth professions of loyalty, their infamous Bull “*Pastor Bonus*,” giving to their Pœnitentiaries the power of pardoning every crime of what atrocity soever—the perjurer, the robber, the outlaw, the murderer and the traitor—all except the Sovereign, and those who held any subordinate authority, for their heresy! They must go to the Pope for pardon for their crimes. This was the Sovereign against whom they published next year that Bull, “*Super Soliditate*,” which even the Queen of Portugal, though herself a Romanist, would not allow to be printed within the confines of her kingdom. This was the Sovereign against whom they published that Bull, which asserts more than the indirect power of the Pope over these dominions—a power which they had foresworn till Perjury herself might be supposed to have grown pale with listening to their oaths. This was that Sovereign against whom they published “*Pastoralis Regiminis*”—setting up the power of the Pope directly over all the Roman Catholics in these dominions; and backing his authority with all the terrors of

Labour, therefore, in all things to promote the end which the legislature contemplated in passing this bill for your relief, to wit, the pacification and improvement of Ireland. Let religious discord cease; let party feuds and civil dissensions be no more heard of; let rash, and unjust, and illegal oaths be not even named amongst you; and if sowers of discord or sedition should attempt to trouble your repose, seek for a safeguard against them in the protection afforded by the law.*

Be sober and watch, so that no one may have evil to say of you; give way to anger rather than contend with an adversary, so that nothing, on your part, may be wanting to promote peace and good-will among all classes and descriptions of the Irish people.†

To our venerable brethren, the clergy, of whatsoever

his spiritual tyranny. This was the Sovereign—this was the Legislature—this was the Constitution—whose throne—whose laws—whose very existence they sought to overturn, by every effort which Papal treachery and falsehood, and sedition could compass—by all the complicated tissue of villainy which has been detailed in this volume, and in those which have been published by Dr. O'Sullivan, and the Editor, which are now all deposited in the Universities, with the documents that substantiate them all.

* It is impossible to find new language to express the new feelings of disgust and execration, which every fresh paragraph of such a fiendish tissue of hypocrisy excites. For men to talk of "*the pacification and improvement of Ireland*," who were distributing the elements of war and sedition through every parish on the surface of the country—for the men who were drilling their priests in Dens, and telling the people under their own sanction and authority, that the Rhemish notes were the infallible interpretation of the Scriptures—for these men to dare pretend to say, "*let religious discord cease*—let party feuds and civil dissensions be no more heard of!" And as to warning them against "*sowers of discord and sedition*," it is like nothing but an incendiary coming as a friend to extinguish the flames of your dwelling, while he sends his secret emissaries to some hidden spot where they can pour unperceived a stream of oil upon the flames.

† It is probable that it was from this, the Ribbon signal was borrowed. When the villain who betrays the victim to death, wants to point him out to the man who is appointed to assassinate him, he lays his hand upon his shoulder and says, "*don't be quarrelling*." (See evidence before the Lords' Committee on the Ribbon system.) The apostolical succession of these gentlemen cannot be disputed, if they are traced properly to that prototype, whose principles they inculcate, and whose example they follow.

degree, we propose, with reference to what here follows, our own example: they will copy it into their lives, and adhere to it as a rule of conduct.* We united our efforts with those of the laity, in seeking to attain their just rights, and to attain them without a compromise of the freedom of our church. Success attended our united efforts, because reason, and justice, and religion, and the voice of mankind, were upon our side. We rejoice at the result, regardless of those provisions, in the great measure of relief, which injuriously affect ourselves, and not only us, but those religious orders which the church of God, even from the apostolic times, has nurtured and cherished in her bosom. These provisions, however, which were, as we hope and believe, a sacrifice required, not by reason or policy, but by the prejudices holding captive the minds of even honest men, did not prevent us from rejoicing at the good which was effected for our country. But we rejoiced at that result, not more on public grounds, than we did because we found ourselves discharged from a duty which necessity alone had allied to our ministry—a duty imposed on us by a state of times which has passed, but a duty which we have gladly relinquished, in the fervent hope, that by us or our successors it may not be resumed. These are the senti-

* Of the solemn sincerity of this injunction to their priests to follow their example, there cannot be the slightest doubt. Let us only consider what that example is—what is the standard for episcopal duty, which these divines set up for themselves, according to the law of their church, on the year after they gave out this pastoral, commanding their priests to follow their example. It will be found in page 137, where they have set up as their standard of duty, to exterminate heretics out of their dioceses, founding this sacred discharge of their episcopal vocation on the 3rd Canon of the 4th Lateran Council, of which, indeed, while they forswore the obligation of it, they candidly confessed the nature, namely, that “it would drench our streets and fields in blood.” But having put it into force by publication, they lay no common sanction on themselves to discharge the exterminating duties it enjoins, on the ground that the bishop who fails to do so, must be deposed—so that the duty of following their example is enforced on their priests by the highest sanction that can be applied to episcopal avarice, or sacerdotal ambition. These laws being set up for their clergy, to be drilled in their conferences, they took special care that they should neither be ignorant of the duties which they were bound to discharge, or the vengeance consequent on their refusal to perform them.

ments which the spirit of our calling inspires, they are the sentiments which never ceased to animate us, and which our clergy, always obedient to our voice, will cherish all with us, as the apostle commands, "all may say the same thing, and there may be no divisions amongst us."*

* Now the only observations which the Editor would make on this, are—Let the public read the case of Dens and of these laws, set up by these Popish bishops in 1831—then take any file of newspapers, and read the regular proceedings of these men from the day they gave out this Pastoral to this hour. Let them hear their speeches, and read their letters on these subjects:—The Reform Bill; on the Municipal Corporation Bill; on the Precursor Society; on Tithes; on the Church; on Education; on Elections;—in fact on all subjects, in which it was possible to disturb, to incense, to agitate, to inflame, and to convulse the nation. Let them mark the support they have uniformly given to the progress and the designs of that tool of their sedition and their villainy, Daniel O'Connell. Let them see how they have wrung the means of upholding him in his career from the hard grasp of the poor Roman Catholic population. Let them look at them now gradually enrolling their names in the list of men, who are seeking by threats and their public agitation, to do in plain terms what they can scarcely cover with the thin veil of falsehood and hypocrisy—that is to dismember the empire—to cast off the British yoke—to uproot every Protestant institution; not only to overthrow the Protestant religion, but to exterminate every man who professes it out of Ireland; and to seize on all the nation the first moment that war or any disaster makes treason probably practicable or safe. Let the public look to these facts, and compare them with this Pastoral, and they will see that a blacker tissue of hypocrisy and falsehood was never signed by any body of men in one associated act of villainy than that smooth Pastoral of 1830, which bears the signatures of the Popish bishops of the Italian apostacy in Ireland.

O ye wretched sinners, marked by God himself as "*speaking lies in hypocrisy*," let the last word that escapes this pen on your subject, be a truth to magnify that glorious Gospel, from which your church has apostatized. To deny the guilt that is proved against you, or to deliver your own poor souls is all beyond your power. Flee! ye hardened criminals; ye who survive these acts of falsehood, flee from the wrath to come. Repent, and believe the Gospel. The murderers of Christ found mercy: so may ye. It is hoped poor Dr. Doyle found mercy; and that he fled to Christ as his salvation. There is mercy in Jesus for the chief of sinners. That God, in his grace, may deliver the Roman Catholics of Ireland from your anti-christian instructions, and rescue your own souls from the perdition which such crimes entail on man, is the sincere and fervent prayer of one who is the enemy of your guilt, but the friend of your souls.

As to the rest, my beloved brethren, clergy and laity, we charge you to be steadfast in the faith; preserve this faith unimpaired and unsullied, for it is "a best gift from above," (James i. 17,) and surpasses all whatever the earth or its rulers can bestow. Be not weakened by distress, or influenced by seduction. Guard from danger the children of your affection, whom our Father in Heaven has confided to your care. Let no wild fanaticism, alike injurious to the church and to the state, find access to your families, or be blended with the education of your children. Hope with us, that upon this subject of education, our reiterated prayers, founded upon justice and the public good, will be heard favourably by a government and legislature, anxious only to promote the public interest, and consolidate the public peace.

Beloved brethren, farewell! And may the peace of God, which surpasseth all understanding, keep your hearts and minds in Christ Jesus.—(Phil. 4, c. 7, v.)

† Patrick Curtis, D.D.	† D. Murray, D.D.
† Oliver Kelly, D.D.	† Robert Laffan, D.D.
† W. Coppinger, D.D.	† Michael Collins, D.D.
† Cornelius Egan, D.D.	† Wm. Kinsella, D.D.
† P. M'Laughlin, D.D.	† William Higgins, D.D.
† John Murphy, D.D.	† Edmund French, D.D.
† John Ryan, D.D.	† James Brown, D.D.
† Patrick M'Mahon, D.D.	† Robert Logan, D.D.
† Patrick M'Gettigan, D.D.	† Edward Kernan, D.D.
† James Keating, D.D.	† John M'Hale, D.D.
† James Doyle, D.D.	† Thomas Costello, D.D.
† William Crolly, D.D.	† P. M'Nicholas, D.D.
† Thomas Coen, D.D.	† N. Foran, D.D.
† Thomas Kelly, D.D.	

Dublin, 9th February, 1830.

A TEST

PROPOSED BY THE EDITOR TO DELIVER PROTESTANTS FROM THE POLITICAL POWER OF THE PAPACY, AND TO AFFORD ROMAN CATHOLICS AN OPPORTUNITY OF ABANDONING THAT IDOLATROUS, INTOLERANT, ACCURSED APOSTACY.

As the publication of this Book will, it is hoped and intended by the Editor, be followed by an united and determined effort on the part of the Protestants of this Empire to deliver themselves and their religion from the political power of these laws, and the Papal apostacy, and to afford their Roman Catholic fellow-subjects an opportunity of proving its iniquity, and coming out to protest against it. The following Test is proposed by the Editor, as effectual for this purpose, under the Divine blessing. As it will be argued in another way, it is merely printed here for the sake of reference for those who shall have this book.

A TEST FOR CIVIL AND RELIGIOUS LIBERTY FOR ALL ROMAN CATHOLIC ELECTORS, AND ALL PERSONS OF THE ROMAN CATHOLIC RELIGION ELECTED OR APPOINTED TO ANY OFFICE IN THE BRITISH EMPIRE.

Whereas, by a certain document of the Church of Rome, professing to be and commonly received and known as the third canon of a certain General Council, held in the year of our Lord 1215, called the Fourth Lateran Council, it is among other things enacted as follows :—

“ We excommunicate and anathematize every heresy which exalteth it self against this holy, orthodox, and Catholic faith, which we have set forth above ; condemning all heretics, by whatsoever names they may be reckoned ; *who have indeed divers faces, but their tails are bound together, for they make agreement in the same folly.*

“ Let such persons, when condemned, be left to the secular powers who may be present, or to their officers, to be punished in a fitting manner, those who are of the clergy being first degraded from their orders, so that the goods of such condemned persons, being laymen, shall be confiscated ; but in the case of clerks, be applied to the churches from which they received their stipends.

“ But let those who are only marked with suspicion, be smitten with the sword of anathema, and shunned by all men until they make proper satisfaction, unless, according to the grounds of suspicion and the quality of the person, they shall have demonstrated their innocence by a proportionate purgation. So that if any shall persevere in excommunication for a twelvemonth, thenceforth they shall be condemned as heretics. And let the secular powers, whatever offices they may hold, be induced and admonished, and, if need be, compelled by ecclesiastical censure, that as they desire to be accounted faithful, they should, for the defence of the faith, publicly set forth

on oath, that to the utmost of their power they will strive to exterminate from the lands under their jurisdiction all heretics who shall be denounced by the Church; so that whensoever any person is advanced, either to spiritual or temporal power, he be bound to confirm this decree with an oath.

“But if any temporal lord, being required and admonished by the Church, shall neglect to cleanse his country of this heretical filth, let him be bound with the chain of excommunication, by the metropolitan, and the other co-provincial bishops. And if he shall scorn to make satisfaction within a year, let this be signified to the supreme pontiff: that, thenceforth, he may declare his vassals to be absolved from their fidelity to him, and may expose his land to be occupied by the Catholics, who, having exterminated the heretics, may, without contradiction, possess it, and preserve it in purity of faith; saving the right of the chief lord, so long as he himself presents no difficulty and offers no hinderance in this matter: the same law, nevertheless, being observed concerning those who have not lords in chief. * * *

“But we decree also, to subject to excommunication, the believers, the receivers, the defenders, the abettors of the heretics; firmly determining that if any one, after he has been marked with excommunication, shall refuse to make satisfaction within a twelvemonth, he be thenceforth of right in very deed infamous, and be not admitted to public offices or councils, nor to elect for any thing of the sort, nor to give evidence. Let him also be intestable, so as neither to have power to bequeath, nor to succeed to any inheritance.

“Moreover, let no man be obliged to answer him in any matter, but let him be compelled to answer others. If, haply he be a judge, let his sentence have no force, nor let any causes be brought for his hearing. If he be an advocate, let not his pleading be admitted. If a votary, let the instruments drawn up by him be invalid, and be condemned with their damned author. And we charge that the same be observed in similar cases. But if he be a clerk, let him be deposed from every office and benefice, that where there is the greatest fault, the greatest vengeance may be exercised.”

“We add, moreover, that every archbishop or bishop shall either by himself or his archdeacon, or other honest and suitable persons, twice, or at least once every year, go round his own diocese, in which there shall be a report that heretics inhabit—and there shall compel three or more men of credible testimony, or if it shall seem expedient, the whole neighbourhood to swear, that if they shall know any heretics there, or any holding secret conventicles, or differing from the ordinary conversation, life, and morals of the faithful, they shall endeavour to give information of it to the bishop; but the bishop himself shall cite the person accused into his presence, who, unless they shall have cleared themselves from the crime alleged against them, or if, after having cleared themselves they shall relapse into their former perfidy, let them be punished according to the canons. But if any of them, with damnable obstinacy, rejecting the religion of an oath, shall, perhaps, be unwilling to swear, let them on that very ground be considered as heretics

"We will, therefore, and command, and in virtue of obedience strictly enjoin, that for the diligent performance of these things, the bishops shall diligently unite throughout their dioceses, if they wish to escape canonical vengeance; for if any bishop shall have been negligent, or remiss in purifying his diocese from the leaven of heretical pravity, when this shall be made to appear by certain proofs, he shall both be deposed from his episcopal office, and another shall be substituted in his place, who shall be both willing and able to confound heretical pravity."

And whereas in the seventh session of the Council of Trent, the following canon was enacted:—

"FOURTEENTH CANON ON BAPTISM.

"If any man shall say that baptized children, when they grow up, are to be asked whether they are willing to ratify what their sponsors promised in their name when they were baptized, and when they shall answer that they are not willing, that they are to be left to their own will, and not to be compelled to a Christian life by any other punishment, unless that they may be debarred from the reception of the Eucharist and other sacraments till they repent, let him be anathema."

And whereas in the Catechism of the Council of Trent, the following principle is laid down on the 9th article of the Creed, speaking of those who are excluded from the Church:—

"Heretics and schismatics (are excluded), because they have revolted from the Church, nor do they more belong to the Church than deserters belong to the army from which they have run away. Nevertheless, it is not to be denied that they are in the power of the Church, as persons who can be called into judgment by her, punished and condemned by anathema."

And whereas in the aforesaid canons an authority is claimed by the Church of Rome over all baptized persons to submit to her domination, and to inflict on them pains, penalties, and persecutions, if they refuse to do so. Now,

"I. A. B. do solemnly, in the presence of God, renounce and abjure the canons aforesaid so far as they have now been recited. I believe the same to be immoral, antisocial, intolerant, repugnant to the laws of God and to the statutes and constitution of this realm, and fatal to civil and religious liberty. I declare that I believe the Popes and General Councils who enacted these canons aforesaid, were, in so doing, not only fallible but totally in error, and that they have not and ought not to have any power, weight, or authority over my conscience."

We, whose names are hereunto subscribed, electors of do hereby for ourselves cordially adopt this Test. We consider that any man who refuses to do so is not fit to hold any office of civil power, or to vote for any man to fill any office in the State;—and we do hereby pledge ourselves to call on any man who solicits our votes as a Member of Parliament to subscribe it himself, and to use his utmost exertions in Parliament, that it shall be made a Test for every man admitted to a seat in the British Legislature, or to vote at any election, either for Members of Parliament, or for any other office in the British empire.

A KEY TO THE DOCUMENTS
OF THE
CRIMES OF THE PAPAL APOSTACY,
AS LODGED
IN THE BODLEIAN LIBRARY AT OXFORD, AND IN THE
UNIVERSITY LIBRARY AT CAMBRIDGE,
IN THE MONTH OF MAY,
AND
IN TRINITY COLLEGE, DUBLIN, 28TH DECEMBER, 1840.

CHAPTER X.

No. 1.

Bible said to be printed by Coyne, the Roman Catholic Bookseller of the Romish College of Maynooth, 1816.

This Bible professes on the title-page to be printed by Coyne, Roman Catholic bookseller in Dublin, in 1816. This is not true; it had been secretly in process of being printed and distributed by a printer named McNamara, from the year 1813, or earlier, when it was printed in numbers, and *not published*, but privately distributed by "proper persons appointed for that purpose" through different towns of Ireland, among subscribers only. The statement as to the private printing and circulation of this Bible from 1813, and the causes of its publication for the first time in 1816, will be found detailed in the preface of No. 7.

The iniquity of the notes was brought before the public in the British Critic for September, 1817, and in let-

ters in the *Courier*, signed 'Fabricius.' See extracts, same preface, pp. xiv.—xix. Dr. Troy renounced these notes; see the same document, p. xxi. Coyne the bookseller convicted him of falsehood in so doing; see *Ib.* pp. xxii. and xxiii. Mr. Cuming, the publisher of the Bible, confirmed Coyne's statement, *Ib.* p. xxv. Dr. Troy's disclaimer stopped the sale of this edition as published by Cuming. Mr. Cuming was obliged to export it to America; see *Ibid.* p. xxix. and in consequence of this, the book is not to be procured.

Mr. O'Connell also affected to disclaim these notes. See *Ibid.* pp. xxvi. and xxvii. And Dr. Murray declared in evidence before a Committee of the House of Commons that the book had been "published under a misconception," and that it was not circulated under the authority of any one individual of the Roman Catholic clergy in Ireland. This evidence was given in 1825, while the book had been commenced in 1813, under the patronage and authority of himself and his brethren, and continues so to this day. See Dr. Murray's Evidence, *Ibid.* pp. xxxvii. and xxxviii.

The subsequent numbers illustrate this still more. The copy deposited at Cambridge is believed to have belonged to Dr. Troy, as his arms are inside the cover and his name partially erased.

No. 2.

Bible printed by M'Namara in Cork, 1818.

This Bible is a reprint of the former, brought out in Cork in 1818, by the same man, M'Namara, who commenced the former in 1813. As the title-page announces that it was printed in 1818, it must evidently have been in process of being printed in October, 1817, when Dr. Troy's disclaimer was dated. In this copy the list of subscribers throughout Ireland appears, with the exception of certain places specified therein: among these subscribers appear the names of Dr. O'Reilly, the Roman Catholic Primate, Dr. Troy, notwithstanding his disclaimer, and Dr. Murray, notwithstanding his evidence. This edition had been so artfully concealed, that, though printed in 1818, it was totally unknown to exist by Protestants, until the end of the year 1835. The facts con-

nected with it were brought before the public at a meeting held at Glasgow, on the 26th of January, 1836, as they will be found detailed in the report No. 6, pp. 1—54, and 161—199, and still more distinctly in the preface to No. 7. This copy (No. 2) contains all the notes printed in the former edition, (No. 1) and herein it differs from the next copy (No. 3). With some copies is bound up Ward's Errata of the Protestant Bible, an edition of which, as appears from the title page, was printed with the Bible in Cork, 1818.

No. 3.

A second copy of the Bible printed by M^cNamara in Cork, 1818.

This copy is the same as the preceding, with this difference ; that the notes which had been specified by the British Critic, and the letters of Fabricius, as exhibiting the persecuting spirit of the papacy, were cancelled in some few copies, i. e. certain leaves were printed without these notes, and inserted. These notes will be found, No. 7, pp. CI.—CIII. in the preface.

They will be found in the copy of the Bible, No. 2, and omitted in this copy No. 3.

This copy also contains Ward's errata. The copy No. 2, in Cambridge is without this addition.

The important statements connected with these Bibles, will be found in Nos. 6 and 7. In No. 6 the statements of the case as far as it was discovered at the times respectively, will be found in the reports of the public meetings at Glasgow and Exeter Hall, pages 1—54, and 161—199. The authentication of the documents by the professors and clergy of Glasgow College, pp. 51—53. The defence attempted by Dr. Murray, page 114. The answer to this, page 115. The artifices of Dr. Wiseman and Mr. Quin, pp. 225 and 274. The answers to both, pp. 225 and 273—275. The defence attempted by O'Connell, pp. 212—219. And exposures of the same, pp. 276—279, and 282—292. But the fullest detail of all the facts connected with the Bibles, is to be found in the preface of No. 7.

No. 4.

A Testament printed by M'Namara in Cork, 1818.

This is an imperfect edition of the New Testament belonging to the preceding Bible. It is imperfect in that it is deficient in the list of subscribers at the beginning, and in twenty-five pages of Ward's errata at the end. It contains the five notes omitted in No. 3, and also a remarkable testimony of the falsehood both of Dr. Murray's evidence before the Committee of the House of Commons, (see preface of No. 7, page xxxvii.) and of his letter to the Romish Bishop of Glasgow, (in same preface, page xlvi.) for it appears from the manuscript note of Messrs. Grant and Bolton, written on the first leaf,* that it was purchased for the writer at the sale of one of Dr. Murray's own curates, Mr. Hussey, and the chief value of this book consists in its external cover of blue paper, on which are printed the names of nine Romish bishops as patrons of the work, among whom are Dr. O'Reilly the Romish primate, Dr. Troy, who disclaimed the preceding edition, the year before, viz., 1817, and Dr. Murray himself, who declared in his evidence that the book was not circulated under the patronage of any bishop or priest in Ireland. A copy of this advertisement, and of that on the other cover of this Testament will be found in pp. v.—viii. of No. 7, from which to page xiii., notices of similar advertisements on other covers, which are still preserved, will be found.

Nos. 5 and 6.

"Romanism as it Rules in Ireland," by Dr. O'Sullivan and Rev. R. J. M'Ghee. 2 vols. 1840.

These two volumes, entitled, "Romanism as it Rules in Ireland," contain a full report of all the proceedings connected with the detection and exposure of all the documents now presented to the Universities from the discovery of Dens's Theology, in 1835, to that of Dr. Murray's Secret Provincial Statutes (No. 15) in 1837, and

* This refers to the Cambridge copy, the duplicates at Oxford and Trinity College, Dublin, have the blue cover, which is the important point in all.

every statement that was laid before the public as recorded in these two volumes, appears to be fully borne out and justified by every document brought to light on the subject, each subsequent discovery more fully illustrating all that had gone before. The possession of these volumes, and of Nos. 7 and 10, 16 and 17, will afford a full and satisfactory development of the present iniquities of the papacy, which are fully authenticated by the other documents now lodged with them in the Universities.

No. 7.

The Notes of the foregoing Bibles, with Preface and Index, by Rev R. J. M'Ghee. Dublin, 1837.

This book is a reprint of the notes of the Bibles of 1816 and 1818. (viz., Nos. 1, 2, 3 and 4.) In the preface is contained a full account of all the facts that the Editor has been able to discover on the subject of these two editions; to this is added a list of the subscribers from all parts of Ireland, copied from the edition of 1818, and a copious index is subjoined to the work, which will be found to contain an analysis of all the doctrines of the papacy, so far as they are found in the celebrated Rhemish notes.

No. 8.

Morrissy's Development of the Inquisitorial System of the Court of Rome in Ireland. Dublin, 1821 and 1822.

This is a very singular production, it is called '*A Development of the cruel and dangerous Inquisitorial System of the Court of Rome in Ireland.*' It consists of two parts bound together, published as pamphlets; the first in 1821, containing 66 pages, the second in 1822, containing 257 pages. The writer, Lawrence Morrissy, lived and died a Roman Catholic priest. His moral character was unimpeachable, as appears by the certificate of Mr. Bonsall being prefixed to the work. Mr. Bonsall is a most excellent and pious man, whose word can be fully depended on. Morrissy appears to have held principles of loyalty to his Sovereign incompatible with the seditious and treasonable doctrines held and inculcated by the Popish bishops in Ireland; for this he was marked as an object of their vengeance, and in the bitter detail

of his own sufferings and persecutions, which ended only with his life, he describes with a too fatal accuracy, the prospects of the Protestants and the Protestant Church of Ireland. On the concession of political power to the Church of Rome, he states, that the Romish bishops held and inculcated the very principles which have since been detected, and which are proved by these documents. The notes of these Bibles, the publication of Dens, the questions of conferences for the priests, taken from that book in 1815, the adoption of the laws of Benedict XIV. and the devotion of the Irish popish bishops, to all the persecuting principles and canons of the Church of Rome, are fully and faithfully set forth by him, and every word of his statements have been demonstrated to be true, as far as we have been able to detect the real working of the papal hierarchy and priesthood of Ireland.

The following particulars may be useful to be known. He informs us, Part 2, page 244, of the adoption and recommendation of Dens by the Romish Bishops, and in 1831 we find all his testimony corroborated, and the very principles which he marks, discussed in the secret conferences of the Romish priests of Leinster, in the year 1832, as he states that they were discussed in 1815. (See Part I. page 52.)

In Part I. pp. 15 and 16, he tells us the laws of Benedict XIV. are held by his bishops, and in 1832 we find they have printed that atrocious code, and set it up in Ireland.

In Part I. p. 18, he tells us of the principles of the Inquisition as set forth by Devoti, and in 1832, we find the laws for torture set up by the popish bishops in their code of Benedict XIV.

In Part II. p. 59, he tells us that "if government grant the Catholic claims, they will unsheath the inquisitorial sword, and unveil the rack and torture;" and in 1832, after they obtained emancipation, we find by their laws that they have done so.

Finally. He says, Part II. page 253, that nothing is called emancipation by the papacy, but the restitution of the forfeited estates in Ireland, the extermination of the Protestants, and the erection of Ireland into a new and independant kingdom. And in 1832 we find these principles set up in the laws of the popish bishops to rule the

Roman Catholics of the nation, and in 1839, we find it proved before the Committee of the House of Lords, that the Roman Catholic Ribbonmen are banded together by parishes, that they belong exclusively to that religion, and that they are all sworn to carry into effect the very crimes that the laws of their bishops are proved to enjoin, so that the discovery of this author's veracity in all these facts which it has pleased Providence to bring to light, afford us a strong and confident presumption of the truth of his testimony in every particular. There are but very few copies of this book, that could now be procured, and those few are in the possession of only one individual.

No. 9.

Encyclical Letter of Gregory XVI. 1832, and Pastoral Address of Dr. Murray, Roman Catholic Archbishop of Dublin, 1836.

This book contains two important documents bound together. The first an Encyclical Letter of the present Pope Gregory XVI. addressed in the year 1832 to the Patriarchs, Primates, Archbishops, and Bishops, of the Church of Rome, with a translation of the same by the Irish bishops, and published by them in the same year in which it was written.

This letter contains several most important testimonies of papal idolatry and persecution. In the 6th and 7th pages the following passage occurs as translated by the Romish bishops.

'We forward you this letter on this glorious day, on which we solemnize the assumption into heaven of the most blessed Virgin, so that she whom we found during our past afflictions a patroness and preserver, may still continue whilst we write to be equally propitious, and suggest to us by her heavenly inspiration, such instructions as will be most advantageous to the Christian flock.' Having attributed in this the office of the Holy Spirit to the Virgin Mary, the Pope extends his blasphemous idolatry to the other persons of the blessed Trinity, by attributing to the Virgin the power and office both of God the Father, and God the Son. He says, p. 23—

'Now that all these happy circumstances may concur, let us lift up our eyes and hands to the most blessed Virgin

Mary, who alone has destroyed all heresies, who fills us with the greatest confidence, or rather who is the whole foundation of our hope. In the midst of the pressing necessities of the flock of the Lord, may she by her intercession procure a happy issue of all our efforts, actions, and designs. We besides beseech most humbly Peter, prince of the Apostles, and his co-apostle Paul, that you may all stand up like a rampart against the laying of any other foundation than that which is laid.' So much for the idolatry of this papal document. Now as to its persecuting spirit, the pope says, addressing the bishops, p. 10.

"You will discharge this duty faithfully, if as your ministry demands, you attend to yourselves and to doctrine, calling frequently to mind that the universal church is shaken by any novelty whatever, and that according to the admonition of St. Agatho, (Pope) nothing of what has been regularly defined ought to be retrenched, or changed, or increased, but that all should be preserved incorrupt both in meaning and expression."

It is of no small importance here to remark, that while this command issued in 1832, thus to preserve unchanged, all the principles of the Papacy that were regularly defined, that is, all her canons, constitutions, decretals, &c. And while this was published by the popish bishops in that year in Ireland; so in that very year 1832, they published the code of Benedict XIV., as a Supplement to Dens's Theology, in which all the atrocious principles of the Papacy, for the promotion of sedition, confiscation, and the extermination of heretics, are to be found, several of which are printed, with the proofs that appertain to them, in the book contained among these documents, No. 17. Other tyrannical principles will be found in this Papal encyclical, against liberty of conscience, as in p. 15, and liberty of the press, as in p. 16. This document is now out of print; the last copy that could be procured having been obtained by the writer, and the public exposures that have been made at various times, are likely to prevent the Romish bishops from ever sending it forth from the press again.

The second document bound up with this, is a pastoral letter, addressed by Dr. Murray to his priests, on his return from Rome in 1836. It would be too tedious to enter in this syllabus into any exposure of the iniquity of this pastoral of Dr. Murray. Some reflections illustrat-

ing its real character, will be found in Numbers 6, and 17. In number 6, this Pastoral is printed, p. 374, and some of its hypocrisy is exhibited at p. 415, and to p. 428, and in the preface of No. 17, from p. xix. to p. xxii.* some important principles are established, as deduced from it, and as comparing it with the Pope's Encyclical, which is bound up with it in this volume.

No. 10.

The case plainly stated of the Papal Laws established in Ireland. A speech containing documents from Papal works, the substance of which was delivered before the members of the Universities of Dublin, Oxford and Cambridge. By the Rev. R. J. M'Ghee. 1840.

This is a Speech of the Editor, as delivered before the Electors of the University of Dublin, January 8, 1840, as taken down by a reporter. The documents having been carefully supplied afterwards by the speaker; the originals of which are given in the Appendix; and the same course of documentary proof was laid before a large assembly consisting of two Bishops—Doctors and Masters of Arts of Oxford and Cambridge, at the Hanover Square Rooms, London, on Friday, April 10, 1840. It is lodged with these documents in the Universities, to prove that the statements made are fully borne out and authenticated by the documents to which they refer; all of which, now that the books in this Syllabus, are lodged in the Universities, will be found among them, or elsewhere in the libraries, so that it is in the power of the members of the Universities to substantiate every fact and every principle which this speech contains.

No. II.

Dr. Doyle's Essay on the Catholic Claims, to which is subjoined the Pastoral Address, Declaration, and Oath of the Roman Catholic Archbishops and Bishops of Ireland, addressed to the Roman Catholic Priests and Laity. Dublin, 1826.

This book is not difficult to be procured; it is an Essay written by Dr. Doyle, as a Letter to Lord Liverpool on the Roman Catholic Claims, published in 1826.

* That is in this Edition, p. 10—12.

The oath and declaration of the Romish hierarchy of Ireland, will be found subjoined to this Essay.

The iniquity, duplicity, and falsehood of Dr. Doyle's work, will be found exposed in No. 17, p. 26, 27, 67—70,* and from pp. 80 to 95. While the same principles, as exhibited in the oath and declaration of the Romish bishops will be found exposed, No. 5, p. 32, 35: also in No. 17, pp. 28, 29, 75, 76,† and in several other passages: and both these documents written by Dr. Doyle, and these bishops are exposed in their true character in the preceding number, (10,) pp. 27—29, 54, 56, &c. This book is well worthy of a place among documents, demonstrating the crimes of the Papacy: as the deep complexion of their guilt is rendered doubly dark by the awful solemnity, with which they so hypocritically professed to renounce on their oaths the genuine principles of their religion.

Nos. 12 and 13.

Directories of the Irish Priests, from the year 1830 to the year 1834 inclusive, and from the year 1835 to the year 1840 inclusive.

These books are of the utmost importance; they could not now be procured from any persons but the priests themselves, and these Directories from 1830 to 1840 inclusive, have been actually in the hands of Romish priests, and directed them in the recitation of their offices, with the exception of those for the last three years.

Their value consists in this, that they contain Coyne's advertisements of Dens, and the questions of the secret conferences of the priests of Leinster, and it is believed of the other provinces, as the Directories are used alike in them all. The questions for 1830, before Dens was set up for the conference book, and the questions of conference for every year from 1831 inclusive, as taken in regular succession from Dens's Theology to the present year 1840, are found complete in these.

In the Directory of 1832, the first advertisement of the last edition of Dens's Theology appears, and it is contained in each succeeding Directory, or rather in the

* That is in this Edition, p. 69—71, 108—111, 122—136.

† That is in this Edition, p. 71, 72, and 117, 118.

Catalogue of Coyne, which is annexed to each Directory to the year 1835; in that year it was first brought before the public, and the advertisement was discontinued, except merely the name of the work in each succeeding Directory. The use and application of these books in illustrating the iniquity of the Papacy, will be found detailed at length in No. 5, where in the Index subjoined to the work, under the head 'Directories,' copious references will be found to illustrate the whole subject.

No. 14.

Constitutiones Provinciales et Synodales, Ecclesiæ Metropolitanæ et Primatialis Dubliniensis, anno 1770.

This is a very rare and important book, it could scarcely be procured. The writer was only able to obtain it through a very active and intelligent agent. It is the Statutes of the Diocesan Synod of the Romish Bishops of Leinster, enacted in the year 1770, with some subsequent additions, and continuing in force till superseded by No. 15, the present statutes enacted in the year 1831.

There are several subjects of interest in this book. But that which chiefly illustrates and traces the present iniquity of the Papacy, is to be found in page 11, where it appears it has always been the custom of the Romish Bishops in Ireland, to supply their priests with some standard work, whereby those priests were to direct the consciences of the people. The very sentence which proves this in these old Statutes, p. 11, is transferred almost verbatim, to Dr. Murray's new Statutes, p. 32. And the mode by which, the proof that Dens was the author adopted for this purpose by Dr. Murray will be seen from the references given in the next number.

No. 15.

Statuta Diocesana per provinciam Dubliniensem observanda, Coyne, Dublin, 1831.

The history of this very remarkable book, a copy of which was sold at a public auction in Dublin, in the year 1836, for the enormous sum of £7. 10s. will be found in No. 6, from page 492 to 526, when the facts as to its discovery were first laid before the public. Also in the

introduction and preface to the succeeding No. 16, which is a reprint of this book by the Editor, and which contains a full statement of the facts, with the references to the important parts of the book, and notes and translations of those that seem of peculiar moment to the controversy.

A detail of the course of instruction, authoritatively pursued under the command of the Cardinal Prefect of the Propaganda, and the relation which these Statutes and Dens's Theology bear to this, will be seen detailed with some degree of accuracy as to dates and circumstances, in No. 10, pp. 31 to 37. Copious references will be found in the Index of Nos. 5 and 6, under the head of "Statutes."

No. 16.

A reprint of No. 15, with translations and Notes by Rev. R. J. M'Ghee. London, 1837.

The nature and object of this work is sufficiently set forth in the preceding, of which it is a reprint.

No. 17.

The Nullity of the Government of Queen Victoria in Ireland, or the Pope the virtual ruler of the land, shewing the laws of the Papacy set up by the Romish Bishops in 1832. Dedicated to Lord Ebrington, by Rev. R. J. M'Ghee, 1839.

This book, which is the first edition of this volume, it is hoped, is of no little use in this controversy. It exhibits in detail the evidence given by the Popish bishops before emancipation, in contradistinction to the atrocious code of laws which were published and put in force by them after the concession of political power.

It exhibits, the Editor believes, as true and as black a character of Papal perjury, sedition, persecution, treachery, and treason, as is to be found summed up in any book of the same number of pages; and the documents now lodged with it in the libraries of the Universities, will remain a lasting testimony of its awful and irrefragable truth. This second edition will speak for itself, and shall be also lodged in the Universities.

No. 18.

Christian Doctrine as taught at Rome 1336, or a Catechism of the Roman Catholic Church, London, 1829. Reprinted with translation, by Rev. R. J. M'Ghee.

This is a short "Christian," or rather antichristian doctrine taught at Rome in the shape of a catechism. It has been published by the Editor, to illustrate the real character of that "Man of Sin," who opposeth himself against the God of heaven and earth, in that he dares to abrogate or supersede his holy laws; as will be seen by reference to page 24, where one divine law (the Second Commandment) is abrogated totally by omission; and another, the Fourth Commandment, there miscalled the Third, is superseded by a substitution of "the Festivals for "the Sabbath day," thus "*Remember to keep holy the festivals.*"

Nos. 19 to 23.

Bailly's Moral Theology, (Maynooth Class Book.)
5 vols. 8vo.

These books are class books of the College of Maynooth, which every student is obliged to purchase at his entrance; they were returned as such by the President of that seminary of crime, to the Commissioners of Irish Education, as will be seen by the appendix to the Eighth Report, p. 449, the words of which may be seen in No. 10, p. 10. The treatises, Vol. II. *De præceptis Decalogi*, and Vol. IV. *De Matrimonio*, &c. &c. are a lamentable proof that "*Theologia Moralis*," is the last name that ought to be applied to it.

Nos. 24 to 28.

Delahogue's Treatises (Maynooth Class Book.) 5 vols. 8vo.

These are also class books of Maynooth, authenticated in the same manner as the preceding, and are only a specimen of papal fraud and villainy; for while this book, professing the mitigated doctrines of the Gallican Church, has been held forth as the standard of education at Maynooth, the documents lodged in the Universities at this time, demonstrate that the whole priesthood of Ireland have been trained by their secret standards, in the worst principles of ultramontane iniquity.

No. 29.

Roman Catholic Directory.

This Directory and Almanack is lodged with these documents for the purpose not only of shewing the state of the Romish Church, as set forth by themselves in Ireland this year, but more especially to authenticate a document which is now presented by the Editor to the Universities, called the Tree of Life. It will be found authenticated in the last page but two, viz., page 10, of the list of books sold in the shop maintained by the Romish Bishops. They say that pictures are the books of the poor, and if so, this sufficiently shows the lessons inculcated by their books, and their masters, on the poor Roman Catholics of Ireland.

No. 30.

Charity and Truth. By Dr. Hawarden. Coyne, 1809.

This book is valuable only for a document in the Catalogue of Coyne, which is annexed to it. It was printed by Coyne, in the year 1809, the year after the Synod of the Papal Bishops had commanded him to print Dens—and his Catalogue at the end of it contains the following advertisement:—

“DENS’S COMPLETE BODY OF THEOLOGY: publishing for the Roman Catholic Bishops of Ireland. In 6 vols. 12mo. Price to subscribers, in boards, £1. 12s. 6d.” The Editor would procure but two copies, which are in Oxford and Cambridge.

No. 31.

Spiritual Director. Coyne, 1814.

This little book contains a document, of which this is the only copy that the Editor has ever been able to procure. He had heard that it was in existence, but has never been able to obtain any but this one, and it is of great importance as a corroborating testimony of Coyne’s statement in his advertisement in the Directory of 1832, of the command of the Bishops to print the work of Dens in 1808. For the catalogue of Coyne, which is subjoined to this work printed in 1814, proves that Dens was read in that year in every college but Maynooth, and was the conference book for all the priests in every diocese in Ireland. The extract from this document is printed in No. 6, p. 427. The book itself is in the Bodleian.

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